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TRUTH AND PEACE.

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Poetry.

For the Episcopal Recorder.

SYMPATHY.

Weep on, dear little one, the tears now stealing
Silently o'er thy young and glowing cheek
A world of gentle tenderness revealing
Thy woman-nature in the bud doth speak.

Thou weepest for the sorrows of another;
Such tears the blessed Saviour once did shed—
With those who mourned His friend, their only brother.
He wept, though soon to raise him from the dead.

Yes, by His precept and most blessed example,
He human sympathy hath sanctified,
They never learned of Him who idly trample
On human grief in philosophic pride.

Weep, lovely child! the selfish world too fleetly,
With fevered breath those dew-drops pure may drink,
That freshen now thy young heart's blossoms sweetly
As new born violets by a fountain's brink.

Dearest, may He, who in thy heart hath planted,
These tender sympathies, preserve them still,
And by His Spirit's showers and sunshine granted,
Guard them from earth's destructive drought and chill.

There is a holy boon to woman given,
To cheer, for others, life's most gloomy day,
To whisper to the broken heart of Heaven,
And Him who died to open us its way.

A holy boon, and yet a boon of sadness,
That fount of sympathy, true, warm and deep,—
Though with the few thou pyest in their gladness—
Thou, with the many more who weep, must weep.

Yet as the clear, calm light from darkness springeth,
To pour its cheerful rays o'er waiting earth,
Even so thy sorrow lasting gladness bringeth,
And holy peace springs from its depths to birth.

Then shrink thou not; if thou one grief canst lighten—
One ray of hope to hopelessness afford,
With heaven's rich promises one dark mind brighten,—
Lead one unhappy wanderer back to God.

Sweeter will be thy lot, though mournful seeming,
Than all the joys that selfish mirth can boast;
And when thou wakest from this world of dreaming,
To bright reality on Heaven's fair coast,

How blessed will be the exercise of powers
Framed 'mid earth's sorrows for a nobler flight,
Where sympathy, within those happy bowers,
Expands in bliss without alloy or blight.

Philadelphia. E. S. R.

For the Episcopal Recorder.

FAMILY PRAYERS.

TUESDAY EVENING.

O Lord, thou art good unto them that wait for thee, and to the soul that seeketh thee. We desire at this time to wait for thee, and to wait upon thee, and to seek thee in the way of thy appointments. Give us a token for good, and an answer of peace, while we draw near unto thee in the name of Jesus Christ our only Mediator and Redeemer.—Amen.

How excellent is thy mercy, O God! and what encouragement dost thou give us to put our trust under the shadow of thy wings! Thou art the bountiful giver of the good that our souls desire, and the merciful withholder of the evil that our sins deserve. From thee comes all our help, and in thee make us rejoice all our hope. We acknowledge thy great and daily goodness to us; and our absolute unworthiness of the least of all thy mercies. We desire to take shame and confusion to ourselves that we have so little improved, and so greatly abused thy patience with us and the various instances of thy bounty towards us. Thy very mercies help to aggravate the heavy reckoning of our offences; because we have done so much against thee, after all the great things thou hast done and art continually doing for us. We would, O Lord, be penitent and humbled for our sins; and intreat thy gracious favour in Jesus Christ for the pardon of them. Forgive us, we pray thee, for his blood and righteousness sake; absolve us from all the evil of which we stand guilty before thee, and being justified by faith, grant us peace with God, through Jesus Christ our Lord. And as we pray that thou wilt be to us a Father of mercies and a God of consolation, so also that thou wouldst make us followers of thee as dear children. Work in us, by thy Holy Spirit, that which is well pleasing in thy sight. Lord, thou knowest our weakness, and the temptations to which we are exposed; our dangers from the enemy of souls, and from the present world, which is full of snares; and, above all, from the enemy within, our vile flesh, and deceitful hearts, so apt to betray us into sin. We pray therefore that thou wilt arm us with the whole armour of God, and uphold us with thy free Spirit; and watch over us for good ever more. O make us experience the strongest aids of thy heavenly grace; that we may never fall a prey to the spiritual adversary that seeks to devour us. And seeing thou art yet pleased to hold our souls in life, and to make us find and feel by every day's experience, how gracious and merciful thou art; give us hearts more sensible of thy love to us, more inflamed with love to thee, and more thankful for the blessings which thou art pleased to multiply upon us; and cause us to show forth thy praise, not only by speaking good of thy name, but by ordering our conversations as becomes the Gospel of Christ. To thy mercy in him do we humbly commend ourselves and ours this night: beseeching thee to visit us with thy salvation, and to preserve us, in soul and body, from all evils and dangers to which the weakness of our frame and the greatness of our sins expose us. May our repose be holy, safe, and refreshing; that we may rise again better fitted and enabled to serve thee according to thy will in the duties of the following day, if it should be thy pleasure to make addition of another day to our lives. And as thou addest days and mercies, add repentance and amendment to our days; that in proportion as we draw nearer to the grave, our souls may grow fitter for heaven. And for all the good things that we have had, and still have, and yet hope for at thy hands, to thy adorable name be all the praise, O Father, Son, and Spirit, world without end—Amen.

TRUTH THE BOND OF UNION.

Truth is the only source of Christian union. Without the knowledge and the love of truth as it is *in* Jesus, external conformity is only an unreal mockery, and utterly worthless in the sight of God. Wherever the Gospel has been received in its grand outlines, the being and holiness of God, our fallen state as sinners, our need of a Saviour, the infinite love and atoning sacrifice of Christ, the promise of forgiveness and the need of holiness, the gift of the Holy Spirit, and the judgment to come—there, a real unity with all the people of Christ has begun. But full and perfect union can only result from the fulness and perfection of Divine truth, received into the soul of the Christian. It is a high and glorious attainment, which no expedients of theological quackery, or lordly assumptions of an ambitious priesthood can ever secure. It can flow from no other source than the meekness of mutual forbearance, the deep, constant, prayerful, and practical study of God's holy word, and a large outpouring, on all the members of the Church, in its various branches, of the blessed spirit of truth and holiness.

Truth is the only source, then, of real unity; but how is truth itself to be attained? We must here consider the source from which it is derived, the vessel that receives it, and the channel by which it is conveyed.

The great source of Divine truth, and to ourselves the only pure and unmingled source, is the written word of God. During the lifetime of the Apostles, indeed, and before the canon was complete, their oral teaching would equally fulfil that office. But when the last of the twelve had finished his course, though other and important channels remained to convey its doctrines, there was only one pure and perfect fountain left upon earth, and as it to mark the event more fully, the last book of that sacred canon was guarded by a fearful curse and a redoubled blessing. The rulers of the Church who succeeded the Apostles, might and did transmit for a long time much precious truth to the people. But neither their assertion of a doctrine, nor the further assertion that they had received it from the Apostles, was now the true warrant on which the faith of Christians was to repose. It was a weighty presumption, and nothing more. The word of God remained the sole authoritative standard; and in every ecclesiastical debate to the law and the testimony was henceforward the only just and rightful appeal.

But a fountain of truth, however full and pure, will avail us little, unless the vessel be prepared to receive it. Here is the next step in this difficult inquiry. The word of God is plain, in all its great doctrines, to an humble heart, to the broken and contrite spirit of the mourner. But it is not plain to the proud and contentious, to the scribes and disputers of this world. The preparation of the heart is the grand essential for the reception of the Gospel of Christ. When once the secret stumbling-block of unpenitence has been taken away, it will not require laboured reasonings upon apostolical succession, and on the evidence of Christianity to be drawn from the crusades, in order to make the word of God precious to the soul. He whose eyes have once been opened by the Spirit of God to discern the excellence of the heavenly message, will not be persuaded, by a thousand declamations on the ambiguity of the Scriptures, that he needs the smoked glass of human tradition, that he may see clearly their rich and glorious landscapes of everlasting truth. In short the deeper mysteries of God's word are difficult, even for the most learned and holy men, and tradition yields us but slight help in unfolding them. But the great doctrines of the faith are revealed in it with the utmost plainness to every humble inquirer while every part is alike obscure to worldly and contentious disputants. And hence it follows that prayer, humility, and earnest meditation, avail far more than the most abundant supply of external helps without these, for a sure and rapid advance in the knowledge of all saving doctrine.

Christian docility, however, implies in its very nature a willingness to use every help for the attainment of Divine truth, which God himself has provided. These are many and various, and each of them has some peculiar excellence of its own. We may specify as the most important, the instructions of parents, pastors, or missionaries, creeds and catechisms, sacraments and sacramental ordinances, the writings of pious men, and the reading or hearing of the Scriptures themselves. Direct oral teaching is the most immediate and aggressive, and, in many cases, the only means which it is possible to employ. But when once the conscience has been gained to the side of truth, all the others come into powerful operation. Creeds and catechetical forms then become an important help to the memory, concentrate the Divine message in a simple outline, and serve as a guide to profitable meditation. The teaching of sacraments is most impressive and lively, and guards us from the evil of mere intellectual conviction, without seriousness or practical application of the truth. The writings of holy men, wherever accessible, form a wholesome antidote to spiritual egotism, lock us more closely with the body of Christ, and commonly enlarge the range of our vision in Divine truth. The direct study of God's written word crowns his whole provision of grace, and is not only the commanded test and touchstone of all other teaching, but forms the most pure, simple, and various channel for the continual acquisition of fresh knowledge in the things of God. In the joint use of all these different helps, though no one of them, separately, is indispensable, the great objects of the Christian life,—truth, holiness and love, will be most efficiently attained.

THE LORD'S SUPPER NO SACRIFICE.

Hooker's explicit sentence is, "Our belief is, that *sacrifice is now no part of the Church ministry.*"

But, whether we appeal to Fathers of the English Church, or Fathers of the Nicene Church, there is always necessity in resting solely or chiefly on mere human opinions. Ridley of one day may be quoted against Ridley of another; just as Augustine and Cyprian will yield passages in abundance to the disputants on *either* side, in any great controversy. The only safe course that can be taken, is that adopted by Professor Schodefield: "What saith the Scripture!" And surely, to any candid and enquiring mind, it must teach suspicion and a wholesome fear, when he finds the advocates of the Tractarian system writing pamphlet after pamphlet without ever once approaching, or even naming, the *only document* which can decide the question.

This sort of proceeding would not be endured in any other matter than theology. Imagine a man paying a visit to Dodso's Commons, to ask counsel of a proctor. He imagines that he ought to have had a legacy, from a relative lately dead. He begins to recount his reasons for such an expectation; produces notes from the deceased when seen to refer to such an intention, and is proceeding in an interminable story; when the man of law begs to shorten the discussion, by asking, "Did the deceased leave a will?" The answer is in the affirmative. "Well, then, did that will appear to be genuine;—was it properly executed, witnessed, &c.?" "Yes,—there seems no reason to doubt that it was a true will." "Well, then, were any proceedings taken?" "Yes, I and some other disappointed parties, opposed the probate;—the case was argued, and the judgment was against us." "Well, have you got a copy of the will?" "No." "Have you a note of the judgment of the Court?" "No, I have not either of them." "That is strange; how do you think I can form any idea of the question, without having the documents before me?" "Oh, we do not care for those documents;—I have brought you here a number of other papers, shewing what many people believed to be his sweations, and what they had heard him say, on many occasions." "My dear Sir, I can do nothing with them. In the first place, it is quite impossible to stir a step, without carefully considering the two main documents in the case;—the will itself, and the judgment of the Court upon it. But for *Uses*, I must tell you, that if these two documents are clear and full against you, it will not be the opinions of explanations or interpretations of five hundred other persons, however respectable, that will alter the position of the question. Collateral and circumstantial evidence may be useful in its place; but when we have documentary proof of the highest class to proceed upon, we care little for that which is merely subsidiary."

Exactly similar language would be held in any other department of life. Talk to a statesman about the construction of a treaty,—he would not proceed until he had the treaty before him. Consult a barrister as to the bearing of a statute upon your case,—not a word will he say till the statute itself lies open on his table. But in the present instance a totally different course is taken. Pamphlet after pamphlet is written, to prove that our Lord instituted an "Unbloody Sacrifice," to be offered up by priests upon an altar; and, strange to say, the argument is conducted without the least reference to anything said or done by CHRIST on that occasion! Ignatius, who lived a century after, is called to give *his opinion*: and after him Tertullian; and then Cyprian!

Moderns, in dozens, are then cited to explain what Ignatius and Tertullian said, and thus we are kept earnestly disputing about the *notions* and *practices* of A. D. 107, and A. D. 202, and A. D. 258.—quite forgetting, all the while, that we have several authentic records of the institution itself, which took place A. D. 31; and that the most obvious and natural course would be, at once to refer to those records, rather than to some one's *opinion* about them, recorded a century or more afterwards.

We turn, then, to the divinely-inspired history of the event, touching the nature and character of which all this controversy is now raised. And the very first opening of the subject strikes us, from its utter remoteness from all those things,—altars, and priests, and sacrifices,—which are now urged upon us as essential features in the whole transaction.

Our Lord might have made the sacrament of his body and blood a sacrifice following and superseding the temple sacrifices, if he had thought fit to do so. *But he saw it right to do quite otherwise*, and, as the Homily rightly declares, "He is unworthy of the Lord that otherwise doth celebrate that mystery, than it was delivered by Him. *Neither can he be devout*, that otherwise doth presume than it was given by the Author." The Tractarians are very fond of assuming to themselves the merit of peculiar "reverence," but I can conceive of nothing more irreverent than the distorting and wresting, to suit their own ends, the last ordinance delivered by the Lord to his Apostles.

The great Head of the Church, then, he it remembered, *did not* give this sacrament in the room of the temple-sacrifices; nor did he seek or order to be prepared an altar; nor did he, as in adoration, stand up, or kneel, or in any way *offer up* the visible tokens of the sacrament. He selected the Passover, as the ordinance to be recast and perpetuated in his Church. He had "taken away," or utterly removed and abolished, all "sacrifice, and offering, and burnt-offering, and offering for sin," saying, "Where remission of guilt is, there is NO MORE offering for sin." Heb. x. 8, 9, 18. And the ordinance which he selects for perpetuation is merely a commemorative feast. A sacrifice, indeed, it is in an enlarged sense termed—but be it always remembered that it was a sacrifice *without a priest and without an altar.*

Our Lord, then, purporting the institution of this, his farewell ordinance, sends his disciples to prepare for it. All things were to his hand,—the temple itself would have removed at his bidding;—but not one word of temple, or altar, or sacrifice, do we hear. Nay, nor is any substitute provided. We do not hear, Go into such a mountain, and there prepare stones for an altar; nor even, Go to such a man and say, prepare me an oratory, or open to me that synagogue. No, the words are, "Say unto the good man of the house, the master saith unto thee, 'Where is the *guest-chamber*, where I shall eat the passover with my disciples?' And he shall show you a large *upper room* furnished: there make ready." (Luke xxii. 11, 12.)

And the whole action agrees with the place thus divinely chosen. "When the hour was come, he *sat down*, and the twelve disciples with him." Nay, we are even granted a further view of the scene, which shows that their posture was the usual eastern one of reclining; for "there was leaning on Jesus' bosom one of his disciples, whom Jesus loved." (John xiii. 23.)

But now the moment arrives, when the sacrament is to be instituted. If it be a sacrifice to God, an offering, must there not be a corresponding change of posture?

But none takes place; for "*as they did eat*, Jesus took bread, and blessed, and brake it."

"Aye, '*blessed* it,'" says one of the Tractarians; and St. Paul adds, "When he had *given thanks*, he brake it;" so you see there was an "oblation, an offering to God."

When men are at a loss for an argument, they will sometimes catch at a very straw. In Mark viii. 6, we observe our Lord preparing to feed the four thousand in the wilderness, "and he took the seven loaves, and *gave thanks*, and brake." Was that a sacrifice! And in John vi. 11, before feeding the five thousand, "he took the loaves, and when he had *given thanks*, he distributed."

But there is another very remarkable feature in this transaction. Our Lord selects for perpetuation, that one ordinance of the Jewish church, which, though it might be called a sacrifice,—was yet a sacrifice without a priest and without an altar. But in what way does he perpetuate it? *By abolishing the sacrificial part of it!* Is it possible for anything to be more significant?

The temple, with its altars and priests, he leaves to their foretold and utter desolation. His apostles would be taught and enabled by the Holy Ghost to preach everywhere, that now, "once, in the end of the world, had he appeared *to put away sin* by the sacrifice of himself;" and that there "remained *no more sacrifice for sin.*" But a *remembrance* of his offering of himself was expedient, and an ordinance was to be given for that end. Yet, on the other hand, sacrifice was to "remain no more" in the church. *What, then*, was the course to be taken? Obviously, just that which was taken. The feast was to be perpetuated, but the sacrifice was to be omitted from it. There was still to be a supper, *but the lamb was no more to be slain.* Even under the old law, the lamb was to be slain without a priest, and eaten without being placed on an altar; but now there was to be no lamb, no victim at all; and of course still less need of either priest or altar.

Such was the Institution. But this is not all the instruction vouchsafed to us in Scripture. More than twenty years after, we find the great Apostle of the Gentiles reproving and correcting one of the most flourishing of the churches he had formed, touching certain errors into which they had fallen. In the eleventh chapter of his first epistle to the Corinthians, we have this insight into the use of the ordinance then prevalent. We also perceive where the abuse which the Apostle felt bound to rebuke. These were—that the Corinthians used it as a meal, by which they were to satisfy their bodily hunger, and that, so regarding it, each man helped himself, with reference to his appetite, often eagerly taking food, without caring whether there was a communion in the ordinance or not. The Apostle therefore warns them that they have houses of their own for the mere purpose of eating and drinking; and that if any man hunger, he should eat at home; for that this ordinance was to be looked upon as a religious celebration: a commemorative feast, in which the soul ought to have more share than the body; and that the lowering it into a mere common table for eating and drinking, was most displeasing unto God.

But, now that all idea of thus degrading the Lord's Supper has vanished from the earth, and the peril arises from an opposite quarter, we should observe a lesson which this rebuke of St. Paul teaches us. The Romish, or semi-Romish notions of an Altar, a Priest, or a Sacrifice, are totally irreconcileable with the state of things described by St. Paul. Corinth, too, was not a place through which he had only hastily passed; but one to which he had remained "a year and six months" at one time, "teaching the word of God among them." And he himself declares, that he had instructed them very distinctly as to the nature of this Sacrament. He had "delivered unto them" that which "he had received of the Lord Jesus." And, in so long a space, he must, necessarily, have very often administered the ordinance to them himself.

In what possible way then, can the state of things which so soon followed, be reconciled with the supposition that he had taught them anything to the least degree resembling the Romish or Anglo-Romish doctrine! "The Lord's Supper" might indeed be lowered into an ordinary supper,—a commemorative ordinance might fall into a weekly meeting together "to eat and to drink,"—but in what conceivable way could the sacrifice of the Mass, or *any similar sacrifice*, be turned, in a short space of time, into a banquet at which "every one taketh before other his own supper; and one is hungry, and the other is drunken?"

The terms of St. Paul's rebuke, too, are full of instruction. We are told of "the reverent and awful language which the ancient Church made use of concerning this holy sacrament, calling it 'the awful and tremendous,' 'the dreadful sacrifice,' 'the awful mysteries,' the 'dreadful and unbloody sacrifice,' expressions with which the language of modern teachers is painfully contrasted."

There is no doubt of the wide difference. But may we not ask, *Which is most like that of the Apostle?* When he has to reprove another grave offence,—the eating meats offered to idols, by those who could also come to the Lord's table, does he employ the outrageous exaggerations of Cyprian or Gregory? Is not his language as plain and simple as that of "modern teachers?"—"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." (1 Cor. x. 16, 17.) Not one word of the "awful and tremendous," "the *dreadful* sacrifice," "the awful mysteries," is heard. The whole is in entire harmony with our Lord's own language, and varies as much from the hyperboles of the Nicene Fathers, as the Lord's Supper does from the sacrifice of the Mass.

PALMER'S LAW OF UNITY.

FROM BISHOP HOPKINS AND OTHERS.

I am almost ashamed, beloved brethren, to labour so plain and hitherto unquestioned a point in our system of theology. But the fervent which has been shown of late to the contrary doctrine, and the very serious practical consequences which, in my humble judgment, are likely to result, seem to have laid this necessity upon me. In proof both of the contrariety and its consequences, I cannot appeal to a more unexceptionable testimony than the new treatise of Mr. Palmer on the Church: a work of very extraordinary merit for method, ingenuity, and erudition; and therefore one to which I should willingly bow, in deferential submission, if it were possible for me to reconcile his argument with the standard of divine truth, or the rule of Christian responsibility. It will require some time and attention to estimate the force of the objections which I am bound to advance, but not more, I trust, than their importance will be found to deserve.

The work of this distinguished author sets out with a proposition which cannot be controverted, namely, that the Church of Christ, being his body, salvation is only promised to those who belong to it. He proves satisfactorily from their own standards, that this solemn truth has been professed not only by the primitive writers, but by all denominations of Christians since the Reformation; and therefore, whatever secret method may be reserved in the wisdom of God for those who have never heard the gospel, it is universally admitted, that, "all men to whom the gospel is preached must be members of this Church, *when sufficiently proposed to them*, on pain of being excluded from the favour of God for ever."

The *essential* characteristics of this Church of Christ, are next laid down. Its visibility, its unity in communion, its unity in faith, the sins of heresy and schism, and the effects of excommunication, are all ably and learnedly treated. But I have no intention of reviewing each specific link in the chain of his argument. I pass on, therefore, to the conclusions which seem to me so hostile to correct principle.

The eighth chapter of the first part is devoted to the proposition, that the *apostolical succession of episcopal ordinations to the ministry is essential to the Church.* The twelfth chapter and fourth section advocates the necessary result, that the Lutheran, Calvinistic, and Zuinglians "*could not be considered as Churches of Christ, properly speaking*; though they might have been called so in a general and popular way, as being internally united to the Church." And the thirteenth chapter, treating the position of the English Dissenters, affirms that "*they are no part of the Church of Christ.*" Many subordinate arguments are urged for this conclusion, but the leading one is derived from the alleged principle, "that separation from a Christian Church is incapable of excuse, that no reason can possibly justify it, and that *the society so formed by such an act of separation is entirely cut off from the true Church of Christ.*" (p. 192.) The same arguments are applied with the same result (p. 576-7) to the Presbyterians of Scotland.

On the other hand, the Church of Rome is maintained to be a branch of the true Church of Christ, in common with every other Church which can trace its descent from the apostles, and retains the original Christian creeds, &c. But it is ingeniously insisted that in England, the Romanists themselves are in the position of dissenters and schismatics, because they separated from the Reformed Church of England in the reign of Queen Elizabeth. (p. 305.) And inasmuch as "schismatics do not cease to be so by a mere change of country, therefore the papists who went from England to establish colonies in the United States of North America, were schismatics when they arrived there; and always remaining separated from that branch of the Catholic apostolic Church which was established there, they only perpetuated their schism. In fine," continues our author, "when America received bishops from our Churches, the schismatics constituted a rival episcopacy, and so remain to this day, separated from the true Church."

It is very obvious that on these principles, the Church of England would seem to be entirely abandoned to the charge which the Romanists have always made their chief point of accusation, namely, that the Reformers committed a schism by separating from what is acknowledged to be a true and apostolic branch of the Church universal, and thereby cut themselves off from the Church of Christ. But from this consequence our author thinks his theory perfectly protected, by denying that the Church of England separated herself from the Church of Rome in the act of reformation, and by charging the separation upon Rome, as well through the sentence of excommunication fulminated against Elizabeth and her adherents, as through her formally withdrawing the English Romanists from their union with the established Church, and setting up a rival priesthood, in the eleventh year of that sovereign's reign.

The practical working of these principles next demands our attention, as stated in our author's own words.

"When Roman Churches," saith he, (p. 304,) "were founded in South America, Canada, the Philippines, &c., by the Europeans who first colonized or subdued those countries, such Churches are altogether free from schism, and are invested with the original rights of Catholic Churches, *so that no one has a right to establish rival communities among them, with a view to oppose their authority or draw proselytes from them.* If in Canada, the English community united to our Catholic Churches, have bishops and priests, it is only as a matter of necessity, because the Church there refuses them the communion, and they are priests properly for the English only. *The arrangement must be considered only provisional in a certain measure, and not designed to interfere with the prior claims of the Roman Churches there, within their proper districts.* The same may be observed of our clergy on the continent of Europe."

Again, in answer to the objection that upon his principles, "it must be unlawful for any one to separate himself from the Church of Rome, and become a Protestant in France, Germany, &c.," our author replies: "It is always right to embrace the *truth*, and if, in consequence of maintaining the truth, any one should be excommunicated by those who are misled by the authority of their Church, erroneously supposed infallible, he is not in schism, and may lawfully concord with those *who are not themselves in schism*, and by whom the truth is maintained. But he OUGHT NOT TO FORSAKE HIS CHURCH VOLUNTARILY, but rather remain in its communion; and endeavour with prudence and humility to edify his brethren." (p. 313.)

In answer to the further objection, that upon his principles "it is unlawful to send missionaries among the Roman Churches, to establish any rival worship, seek for converts among them," &c.,—our author replies, (p. 317.) "The rule of fraternal charity encourages different parts of the Church to aid, if possible, in the dissemination of perfect Christianity among all their brethren. Therefore whatever can be done by writings and conferences, managed without acerbity, and *without intrusion on the appointed sphere of others*, may be lawfully resorted to. BUT IT IS INCONSISTENT WITH THE TRUE PRINCIPLES OF CATHOLIC UNITY, FOR ANY BRANCH OF THE CHURCH TO SEND MISSIONARIES TO RAISE A RIVAL WORSHIP, AND SEEK FOR CONVERTS IN THE BOSOM OF ANOTHER."

One citation more seems necessary to a full view of Mr. Palmer's rule of Christian duty with respect to Rome. He states very fairly the objection, that, according to his principles, since "it is not necessary to institute an examination into particular doctrines, but we are to be guided in a great measure by the Church; it follows, that if an Englishman were resident in France or Spain, he ought to join in communion with the Roman Churches there; and in order to do so, ought to subscribe the creed of Pius IV." &c. To this our author answers, that "the LAW OF UNITY REQUIRES THAT HE SHOULD BE WILLING TO COMMUNICATE WITH THOSE CHURCHES; but he cannot lawfully subscribe or profess the creed of Pius IV., for the following reasons. First, this creed is proposed to him as a *heretic.* It is designed to exact from him a *condemnation of his own Church*, and this he could not pronounce with truth. Secondly, the Roman Church, in exacting the profession of this creed, evidently expects an *explicit* profession, *after examination*, for otherwise she would only have required a *general* adhesion to all her doctrines. But this cannot be made consistently with truth, for several of the doctrines of this creed are disputed and erroneous," &c. Now Mr. Palmer assigns no other reason than these two, why an Englishman proposing to communicate with the Church of Rome, should refuse to subscribe the creed of Pius IV. If, therefore, he were told, that as his own Church was not mentioned in that formulary, he was under no obligation to apply the anathema to her, the first argument would lose its force; and if he were assured that he was not required to make any examination, but that a *general adhesion* to the doctrines of that creed would perfectly satisfy the Roman priesthood, the second argument would be set aside with equal facility. But suppose, what undoubtedly would be the fact, in a majority of instances, that the priest should receive the English Protestant to communion in the most accommodating spirit, and, for the sake of securing a future proselyte, or, at least, of weakening the English Church by the appearance of disaffection, should consent to waive the subscription of the creed of Pope Pius IV. altogether. In such a case Mr. Palmer's LAW OF UNITY REQUIRES THAT THE ENGLISH PROTESTANT SHOULD BE WILLING TO COMMUNE WITH THE ROMAN CHURCHES, in Italy, Spain, or any other country where they are *free from schism.* Our author, therefore, would condemn the communing with Rome in England. He would also condemn the communing with her in the United States, as they were constituted before the purchase of Louisiana. But his LAW OF UNITY REQUIRES our willingness to commune with Rome, (if she will excuse our subscribing to the creed of Pope Pius IV.) in every

part of the world where this Church has had a previous and regular possession. And therefore we are bound to exhibit this willingness, in all those states of the Union which have been formed out of the old province of Louisiana, as purchased from the French under the administration of Jefferson; in the Floridas, in the Canadas, in the Philippine Islands, in South America, in many parts of the East Indies, throughout the continent of Europe in general, in a word, *wherever Rome has had a prior peaceable possession*: for the question of communion with Rome, according to this system, is made to depend, not, as hitherto, upon her reforming her dangerous and unchristian doctrines, but on the ground of a legal right, to be determined by GEOGRAPHICAL LINES AND DATES OF SETTLEMENTS! And this is the principle which, in the opinion of some of our beloved and respected brethren, deserves to be received amongst us with the most absolute confidence and even fervent admiration!

This astounding law of unity, however, is far from including the whole practical results of Mr. Palmer's ecclesiastical policy, since he maintains that *no one has a right to establish rival communities*, where the Church of Rome has acquired a quiet prior possession. RIVAL COMMUNITIES! not CHURCHES, because the Author's principles oblige him to consider those communities as *schismatics*, and therefore "*separated from the true Church*." Hence he finds himself obliged to devise an excuse for the Church of England in Canada, &c. by informing us that "*the arrangement is only provisional in a certain measure, and not designed to interfere with the prior claims of the Roman Churches there within their proper districts*." It is perfectly obvious that our own branch of the Church stands in precisely the same attitude throughout the whole valley of the Mississippi. And therefore the information here given to us is a matter of very serious importance, and *quite unexpected*, I may safely say, either by the Church of England, or by ourselves.

The British Parliament will learn from this new school of theology, that in legislating for the establishment and maintenance of bishops and Churches throughout the Canadas, &c., they have only been making a *provisional arrangement*: and the *proviso* is, that there shall be *no interference* with the prior claims of the Roman Churches, within their *proper districts*. But it unfortunately happens that the *whole* of these countries are the *proper districts* covered by the prior claims of the Church of Rome. And I am quite at a loss to conceive how the Parliament of England could '*interfere*' with these prior claims more effectually, than by sending their bishops, and erecting Cathedrals, and sustaining missionaries in every city, and throughout the whole land, for the express purpose of proclaiming the Gospel of Christ in its Protestant aspect as opposed to the Church of Rome. It is indeed said, in order to reconcile this monstrous incongruity, that the arrangement was properly intended for the *English only*, and even of *necessity*, because the Roman Churches refused them communion. But this statement, to my mind, is totally incomprehensible. For surely it must be manifest to any ordinary understanding, that those Roman Churches would have rejoiced to extend their communion to every Englishman in Canada, on the easiest possible terms, sooner than have an English establishment planted amongst them. The difficulty was altogether of another character. The British nation had not *then* been asked to believe, that the LAW OF UNITY *required* an English Protestant, resident in a popish country, to desire communion with the Church of Rome. For want of proper knowledge, therefore, according to Mr. Palmer's argument, the Parliament of England committed a manifold absurdity. They passed laws for a '*provisional*' arrangement, but quite forgot the *Proviso*! They did the very thing which most directly interfered with the '*prior rights*' of the Roman Churches, without intending to interfere with them at all! They established bishops, missionaries, and Churches, in the *proper districts* of the Roman Churches, merely on the principle of *necessity*, because the Romish priests *refused* to give the communion to the resident English; without the slightest evidence either of the *refusal* or of the *necessity*! For certain it is, that the Parliament itself has totally omitted the reasons which Mr. Palmer has ventured to assign, as their *sole justification*, as if they were profoundly ignorant of the LAW OF UNITY, which would have saved them all the expense and trouble of their provincial establishments. But can any one seriously doubt, that in these days, they would probably have thought that man unworthy of the name of an English Protestant, who should have talked of a LAW OF UNITY, requiring him to desire communion at the hands of Rome?

If the Parliament of England, however, according to Mr. Palmer's argument, was thus far astray, it is perfectly obvious that the Church of England was equally blameworthy. Her "Venerable Society for the Propagation of the Gospel in Foreign Parts," have been violating the *law of unity*, without the least idea of their transgression, making vast efforts, and expending immense sums, in what they conceived to be a work of the highest Christian duty, but what—according to this new System of Theology—proves to be nothing better than the establishment of schism. Her bishops in the provinces where the Church of Rome had prior peaceable possession, have been *committing sin*, in the very labours and sacrifices which they ignorantly supposed to be acceptable. They were only thinking of reverencing the holy claims of divine truth, when they should have been paying due regard to the *prior rights* of Romanism. They were only striving to gather men into a pure communion, when they should have sent them first, in obedience to the LAW OF UNITY, to ask admission to the communion of Rome. They were acting upon the old doctrine, that theological truth in England must be theological truth every where, when they should have known the *legal consequence* of prior possession, by which the same Roman communion which it was a duty to *denounce* at home, it was equally a duty to *seek* abroad, since the grace of the sacrament depended on the district in which it was administered, and therefore the *wrong*, in England, became the *right*, in Canada!

No wonder, truly, that our own Church has gotten herself involved in the same difficulty, according to the maxims of this novel doctrine. We have organized dioceses, appointed bishops, sent missionaries, and erected a college, in the very midst of those States, in which the Church of Rome had peaceable prior possession, under the same profound ignorance of Mr. Palmer's ecclesiastical system! He tells us that no Romanist ought '*voluntarily to leave his Church*,' and, therefore, it must be wrong in us to offer arguments intended to convert them. He further lays it down in the most positive terms, that it is '*inconsistent with the true principles of Catholic unity for any branch of the Church to send missionaries, to raise a rival worship and seek for converts in the bosom of another*.' So that we, too, are openly and directly implicated in this species of transgression; our supposed works of piety become sin, our favourite good is all converted into evil; and where we hoped, that through the blessing of the Almighty, we had planted true Churches of Christ, in the midst of Roman corruption, we are to discover that we have only organized *schismatical* COMMUNITIES which are altogether *separated from the true Church of Christ*. Nor is even this the whole of the mischief which we have effected. For our author assures us, as if it were an undoubted Canon of ecclesiastical polity, that *schismatics do not cease to be so by a mere change of country*,' and hence, the same rule which so ingeniously proves the Roman schismatics of England to be still schismatics in the United States, has a far more extensive and fatal influence upon the missionary work of Protestants. We not only plant schismatical *communities*' in the first instance, but all who belong to those *communities* continue schismatics wherever they may go, and from generation to generation! And as in the present condition of the world, the numbers and superior advantages of Rome have necessarily given her the priority throughout the whole missionary field, it is easy to see that Mr. Palmer's system, while it *promises to have a* partial influence *against the Roman schism* in England and the United States, must certainly, in almost the whole world besides, annihilate our own claims completely.

But I am exceedingly sorry to say, that our brother and my much esteemed author's idea of the subject of this *Roman schism*, (with which some of my beloved and respected brethren have been so much pleased, as to reiterate it to the exclusion of much safer arguments,) appears to my mind nothing better than a betrayal of the whole cause of the Reformation. Very far, indeed, should I be from suspecting Mr. Palmer or his friends of the slightest conscious-ness of such a result. I have no doubt that they have honestly persuaded themselves to confide in their doctrine, and that many others are induced to confide in it, as the best mode of defending the rationality of our mother Church. But just as little do I doubt the perilous insufficiency of their defence, and the imminent probability that a consistent adoption of their entire system would eventually bring us all under the LAW OF UNITY, which, practically considered, would prove to be only a more agreeable synonym for the LAW OF ROME.

REASONS WHY I AM A CHURCHMAN.

V. Because the *apostolic origin* of Episcopacy, in three orders of the ministry, is EXplicitly *acknowledged* by the most learned non-Episcopalians.

Surely Episcopalians need not hesitate boldly to avow a truth which the greatest scholars among dissenters, have felt constrained to concede. And surely, non-Episcopalians need not cavil at an avowal, which the greatest and best men of their own ranks, have so often sanctioned.

Thus, the learned Grotius says, "The most ancient canons which are called apostolical, command that a presbyter be ordained by a bishop, but that a *Bishop* be not ordained, except by *two or three* Bishops."

Again, "Of the Episcopate, that is, the superiority of one pastor above the rest, we first determined, that it is repugnant to no *divine* law. If any one think otherwise, that is, *if any one condemn the whole ancient Church* of folly *or even of impiety*, the better of good, beyond doubt, lies on him. The very necessity, *instituted by the apostles*, sufficiently proves, that *equality of ecclesiastical offices, was not commanded* by Christ. We, therefore, first lay down this, which is undoubtedly true, that is, the Episcopate, neither was, nor ought, to be found fault with, in which we have agreeing with us, Lombard, Chemnitius, Hemmingius, Calvin, Melancthon, Bucer, nay, even BEZA."

Again, "That Episcopate, which we treat of, was received by the *universal Church*. This appears from *all the Councils*. All the Fathers, *without exception*, testify the same. The testimony of Jerome alone is sufficient."

Again, "The Episcopate had its commencement *in the time of the Apostles*. The catalogue of the bishops, in Irenæus, Eusebius, Socrates, Theodoretus, and others, *all of which begin in the apostolic age, testify to this*. To refuse credit to a *historical* monument, so great authors, and so numerous among themselves, is not the part of any but an irreverent and stubborn disputant."

Again, "*The Episcopate is of Apostolic institution*, because it appears, that Bishops were ordained, or appointed in some Churches by the Apostles. What the whole Church maintains, and was not instituted by Councils, but was always held, is not, with any good reason, believed to be handed down by any but Apostolic authority."

Again, Grotius admits, that James, the brother of our Lord, was Bishop of Jerusalem, that Timothy was Bishop at Ephesus, that Titus was Bishop of Crete, that Ignatius was Bishop of Antioch, that the "Angels of the Seven Churches," were Bishops of those Churches, that this Chief of the Presbyters, was first called Apostle or Angel, and finally that the *title of Bishop* was given to him *before the death* of Peter and Paul, and *about forty years before* the death of St. John.

I have quoted more at length from this great man, and learned scholar, since many at the present day, confessedly unacquainted with patristic lore, are heard pertly and confidently to assert, that there was no Episcopacy in the primitive Apostolic Church, but that it is one of the fruits of the dark ages.

But Grotius is not alone. Peter Moulin, an eminent French Presbyterian divine, says, "Truly, this Episcopal form of government, all Churches every where received *(i. e.)* presently after the Apostolic times, *or even in their times*."

And again, "Baxter, as quoted by Bishop Hoadley, acknowledges that there were fixed bishops in the time of St. John. Doddridge, as quoted by Chandler, admits, that the distinction between bishop and presbyter, was as ancient as the time of Ignatius, contemporary with St. John; and Le Clerc, a Presbyterian divine, of the Church of Holland, says, "I have always professed to believe, that Episcopacy is *of Apostolic institution*, and consequently very good."

Again, Calvin says, "In an hierarchy, to which bishops do not belong, I deny that they do not refuse to submit to Christ, *no anathema* is too great for those who shall not regard such an hierarchy reverently, and with the greatest obedience."

Again, the learned Isaac Casaubon, of Geneva, says, "No Church in the world doth come nearer to the form of the Primitive Church, than the Church of England."

And finally, the learned Blondel, a Presbyterian, says, "By all that we have said to assert the rights of the Presbytery, we do not intend to invalidate the ancient and *Apostolical* constitutions, of Episcopal pre-eminence, but that will rescind it has been put down, or violated, *it ought to be reverently restored*.

Such, the reader will remember, is only a specimen of the company of the most learned and great Presbyterian authors, (company which clearly proves all that any Episcopalian can say, to wit, that Episcopacy was every where established by the Apostles, who were commissioned by Jesus Christ, and were inspired by the Holy Ghost, to lay the foundation of the Church of God.

Shall we come down in the testimony of non-Episcopalians in modern times. We do not promise in quite *language* as strong as that cited above. But we can do much more than this. Actions speak louder than words. Those ancient writers thought they had reasons for not conforming to what they acknowledged as apostolic order. But these reasons (real or imaginary) have now ceased to exist; and the evidence in favor of Episcopacy, is now receiving another and stronger testimony. We mean in the number of the strongest and best men, out of the Episcopal Church, who are entering her fold. The heaven is silently but powerfully at work. Truth is pervading the great mass of society. Prejudice is becoming disarmed, and here and there one, occasionally, are silently, and sometimes at great sacrifices, giving in their strongest testimony in favor of the Episcopal Church, even the testimony of their life. The following facts will speak for themselves.

"Of the American bishops who have joined the Church from other denominations, are the following: Jarvis, Provoost, Bass, Chase, Hobart, Ravenscroft, Smith, Otey, and Lee. Of two hundred and eighty-five persons, ordained by Bishop Griswold, two hundred and seven came into the ministry of the Episcopal Church, from other denominations. At least two thirds of the clergy of the Church, in this country, were not educated Episcopalians. And within the last thirty years, about three hundred *ministers* of other denominations have entered the ministry of the Episcopal Church."

The rapid advances of Church principles among the laity, is another strong argument of the same character.

All these facts taken in connection, will fully account for the torrents of opposition which in these days are opening their floodgates upon the Episcopal Church. A most vigorous effort is making from the pulpit and from the press—in the form of able Quarterly, and in the thousand weekly papers, pouring over the land, to ruin, if possible, the tide of public sentiment which is now setting in favor of the Episcopal Church. But it will all be in vain. Here and there one, of the over-credulous, and the unsuspecting, may be shaken by these efforts. But the object will become more and more apparent, and these torrents of abuse will at last recoil upon their authors. And while all without and around the gates of our Zion, the religious world seems to be in wild commotion, while the minds of men are becoming more and more unsettled in the views and breaking up of old religious opinions, still, the Episcopal Church, by her apostolical ministry, her evangelical doctrines, her pure and scriptural worship, and by the deep tone of her piety, *will continue* to speak to thousands on thousands, in a still small voice, and with a voice which must and will be heard.

MR. SCHAUFFLER'S LETTER, ON THE HEBREW SPANISH SCRIPTURES.

As soon as I saw that I gained more time than I had at first expected, I subjected the text to a second thorough examination from Genesis to Malachi, besides the orthographical corrections already mentioned. The whole was revised a second time, with quite as much particularity as at Constantinople. As there was nobody to assist me in the correction of the Hebrew-Spanish who was acquainted with the language, I was obliged to take the responsibility of that myself, after it had been read by a German Jew and corrected as well as he could do it. But even to the Hebrew I immediately saw that, although the corrections were trained for their business, and no able men as could be obtained, yet for that degree of correctness which a revision of the Hebrew text requires I could depend only upon my own eyes. I therefore revised the Hebrew columns also, more comparing them with the Spanish column, and *marking themselves* which latter reading was also given in the Spanish columns. Thus I read through the whole Old Testament TWICE, which at Venice, six or seven times, before the sheets were struck off. After an intermission of three months, occasioned by the want of funds, and during which time we went to Wurtemberg, I finished the whole work on the tenth of June this year.

I have already alluded to my fears of being interrupted in the work of printing by the Vienna police, in consequence of religious meetings which I expected to hold. These fears were sufficiently well-founded. About two months before the work left the press, the police entered my dwelling one Sabbath evening as we were assembled, interrupted our meeting, and subsequently investigated the matter. No crime being fixed upon us, the whole matter was laid aside in Austrian style, nothing denied, nothing done, neither is it finished now. Our work, however, came to a close soon after, and I left the country unmolested. Before I left I took a particular audience with the emperor, to which I presented to his majesty a copy of our work, which was most graciously received. We then proceeded to this place by the Danube steamer; but so unhealthy was the atmosphere, that both our children became sick, the eldest with the most imminent peril of life.

You will remember that when I proposed this work to your Society, I remarked that although the British and Foreign Bible Society were of opinion that it was not yet time to publish the Hebrew-Spanish text of Ferrara for the Jews, and consequently refused respectively to do so, yet I was convinced that it was the very best time to do so. I expressed, I told you, that by the time we should have finished the work, and be ready to offer it to them, they would be ready to receive it. In this expectation I have not been put to shame. Indeed, the providential opening among the Jews for the introduction of this work is much greater than I myself thought it would be. I thought we should be able, under much opposition from the *Rabbis*, to get the work among the *people*, who needed and wished it obviously. But now the Rabbis themselves accept it, recommend it, sell it, and not only has the former Chief Rabbi granted us a *haskamah*, or recommendation (a sort of copy right) for the work, but the present one, and the Session of the Dayanim, or Judges, have confirmed by a new one, of which I annex to you here a translation, and the original of which Mr. Calhoun has probably sent you before this.

The way is open for the free and speedy dissemination of the book, and it will not be very long before a second edition will be needed.

Accept my thanks for the help you have thus extended to the Jewish Mission, and to the ancient people. It will not be long before they will accept also the New Testament, and thus possess the whole word of God. All the New Testaments I had in Russia, in the Hebrew and Hebrew-German languages, are now gone, and more are ardently desired by the Jews. Even Tracts, Christian Tracts, and Cards, they receive and read now with pleasure, and all I had over in Russia of this kind is also gone. The time to favor Zion is coming on fast; it is even before our doors.

May the Lord reward your Society a thousand fold the sacrifice they have made to the perishing Jews, and fill your treasury with tenfold the means, till your whole great work is done, and the world filled with the truth of God's holy word!

For the Episcopal Recorder.

QUESTIONS ON THE XXXIX. ARTICLES.

ART. XV.—*Of Christ alone without sin.*

1. In what respect was Christ made like unto us?
2. In what was he not made like us?
3. What is meant by "flesh and spirit?"
4. Prove that Christ was without sin?
5. For what purpose did he take our nature?
6. By what means did he take away sin?
7. Could he have taken away the sins of others, if he had sins of his own?
8. Is there any need for the repetition of this sacrifice?
9. Is the Lord's Supper then properly a sacrifice?
10. What nature had Christ before he took our nature?
11. Are we augmented with any other nature than the human—angelic and divine?
12. Is any man without sin?
13. What do we, if we say, we have no sin?
14. To what error is this Article opposed?
15. By whom is it held?
16. Has this Article been expunged by any Protestant denomination?

The Episcopal Recorder.

PHILADELPHIA, JANUARY 27, 1844.

BISHOP HOPKINS' THIRD LETTER.—This is perhaps the most important of the three that he has published. Its subject is the Oxford doctrine of the Eucharist as laid down by Dr. Pusey, Mr. Palmer, and the tracts. It is filled with ample authorities, and is perfectly satisfactory in its demonstrations of the actual practical identity of the doctrine with that of Rome, and its opposition to the doctrine of the Church of England. The subject is too extensive for us to enter upon at large. We have made some extracts, and shall hereafter make more from these letters, that our readers may be fully informed of their character and their importance. They are publications of very uncommon worth, and will go far, we trust, towards settling the unquiet and restless notions of many around us upon these subjects. We have seen no documents which more precisely exhibit the doctrine of our Church upon those points, as we have been taught it from our youth, and found it in all our subsequent investigations. One remarkable fact to which we have often referred in previous discussions, is made very apparent here, we mean the utter misrepresentation of many of the authors who are habitually quoted as authorities, by the Oxford writers. We cannot reconcile the course which has been thus proved beyond all denial, upon Dr. Pusey, Mr. Newman, Mr. Keble, &c., with any principle of moral honesty. To impute it to ignorance in such men, is absurd. That it is unintentional is beyond belief. It has been demonstrated, and yet never altered or corrected by them. Our readers will hereafter see this power, and calmness, and truth with which Bishop Hopkins reviews upon all those controverted points, and the information which he imparts. We will at present simply insert his statement of the subject, in the opening of his third letter.

We may remark of them all again, that they are published and for sale by Herman Hooker, Chestnut street, Philadelphia.

"REJECTED AND RELOVED BRETHREN:—The subject to which I have now to solicit your attention, involves one of the most important and warmly contested points, to the whole circle of Christian theology viz: the doctrine of the holy Eucharist, or Sacrament of the Lord's Supper. A very peculiar interest has been lately given to this topic, on account of the extraordinary fact, that the Rev. Dr. Pusey of Oxford has been suspended by the Vice-Chancellor, for preaching a sermon on the Eucharist, which was supposed to be unsound, and of dangerous tendency. The discourse has been printed with extensive notes. Its learned author maintains that it is in precise accordance with the doctrine of our mother Church, and some amongst our own divines have published their decided approval of it. But being myself of the number of those who do not approve, and believing that the views presented in that discourse, though by no means identical with Transubstantiation, are, nevertheless, almost equal *a superiori*, to the matter. I have found myself compelled to reckon the public adoption of them amongst the '*Articles which do fatally sink the soul*,' and beg your kind and patient examination of my reasons.

"For the purpose of stating the question with all reasonable clearness, I shall first mention, briefly, the principal varieties of doctrine existing amongst Christian divines with regard to the Sacrament of the Lord's Supper, next show which amongst them is the chosen doctrine of the new Oxford theology; thirdly, point out the objections to it, from the Standards of our mother Church, the writing of the fathers, and, above all, the Scriptures; and, fourthly, explain my meaning in saying, that it is but little less open to unsanctification than Transubstantiation itself.

"The lowest view of the Holy Eucharist, (using now the Sacrament,) is that which owes its origin to Zuinglius, the celebrated Reformer of Switzerland. He taught that the consecrated Bread and Wine were merely symbols of the Body and Blood of Christ, intended to be received in memorial of his death and sacrifice, but without any peculiar sacramental efficacy beyond the divine grace which is accorded to every act of pious devotion.

"The opposite extreme to this is the doctrine of the Romanists, so familiarly known by the name of *Transubstantiation*. They maintain that the Bread and Wine, by virtue of the priestly act of consecration, is converted into the natural, real and material Body and Blood of the blessed Redeemer, nothing of their former substance remaining, but only the outward appearance, which they style, the *species*. From the conversion of the substance of the elements into the substance of our Lord's Body and Blood, they significantly derive their term *Transubstantiation*. They further hold, that this is now the living Body of the Saviour, which is inseparable from his Soul and his Divinity, and hence the act of adoration is, of course, due to it. In the service of the Roman Mass, therefore, as the language is Latin, a little bell is rung to give the people notice that the consecration is complete, and then the priest lifts up the bread, and all bow down to it in worship, as to the very person of Christ. The term *Hostia* (or Host,) which signifies the sacrifice, is now appropriated to it, and in those countries where the papal religion prevails, and the *Host* is carried through the streets, (either to be given to the sick, or else in procession, on the day which they call *Corpus Christi*,) every one without exception is compelled to kneel down as it passes: and thus the consecrated bread or wafer is regarded, not as a figure or emblem, but as an actual Body. The priest, accordingly, holds in his hands, as they suppose, the material Creator and Redeemer. When he breaks the Bread or wafer, each separate piece or even crumb, becomes the whole Body, Soul and Godhead of the Saviour; and when he puts the particle into the mouth of the communicants, each one receives it as being for actual, entire, and glorified Humanity and Divinity of the Lord Jesus Christ. I need not say to you, my brethren, that our Church holds this to be formal idolatry, and that sooner than acknowledge it, the Reformers of England welcomed the flames of martyrdom.

"A third doctrine of the Holy Eucharist is that of the Lutheran Church, which adopted the tenet of *Consubstantiation*. Their great leader Luther maintained, that on the act of consecration, the material Flesh and Blood of the blessed Redeemer became united with the bread and wine. He agreed with the Romanists, therefore, in the notion of a real, carnal or corporal presence of Christ in the sacrament; he differed from them, however, in holding that the bread and wine did not become converted into the Body and Blood of the Saviour, but remained as they were before; and hence the term consubstantiation, which was appropriated to his doctrine. Nevertheless he discarded the Romish practice of adoring the *Host*, and to show more plainly that no sacrifice was intended, he directed that the Communion table should remove it standing.

"The fourth view of the Eucharist is that which I have received as the doctrine of our mother Church and of our own. According to this interpretation, the elements of bread and wine, by virtue of the act of consecration, become the holy SYMBOLS of the Body and Blood of our crucified Lord, being appointed to bear this emblematic character by his own express commandment, as solemn remembrancers of his Cross and Passion for the redemption of mankind. Therefore, we hold the same view with Zuinglius. But in the more important question of the *inward and spiritual grace* received in the Sacrament, we go incomparably further; believing that in the due reception of the *representative* Body and Blood, the faithful communicant is made, by the Holy Spirit, a partaker, *verily and indeed*, of the Body and Blood of Christ, after a heavenly and Spiritual manner, so as to become mystically one with his Divine Lord, and to strengthen the bonds of that glorious incorporation more and more, with each repetition of the Holy Communion, provided he approach with genuine repentance, lively faith and fervent charity, and thus *come holy and clean to the heavenly feast, in the marriage garment required by God in Holy Scripture.*'

"This view of the sacred Eucharist, however, does not satisfy our Trustarian brethren. For they contend that the power of priestly consecration converts the elements, not merely into the emblematic, symbolical, figurative, or representative Body and Blood of Christ, but into his actual and real Body and Blood, Soul and Divinity. They do, indeed, carefully refuse to define the mode of this presence, so as to differ, in terms, from the Church of England, and they condemn the attempt at such definition, whether it be according to the tenet of *Transubstantiation*, or that of *Consubstantiation*. But although they conceive these doctrines, yet they seem to accord with the Romanists in many important particulars, believing that the Body and Blood of Christ, (after a heavenly and spiritual manner) together with his soul and divinity, become present on the altar by virtue of the prayer of consecration, that the Redeemer is there offered up by the priest as a real though unbloody sacrifice, and that the Lord is received, whole and entire, (although still unsupernaturally by every faithful communicant, *from the hands of the officiating minister.*

"Now it will be easily perceived that if this doctrine be true, there would be no idolatry whatever in adoring the consecrated elements, because the Lord Jesus Christ is supposed to be actually in those elements, *locally present* under the sacramental veil, *in all respects except the outward or carnal one of Flesh and Blood*, included in the theory of Transubstantiation. It is evident, however, that this difference could not affect the question of *worship*, because it was not on account of his flesh and blood that our blessed Redeemer was worshipped when he was on earth, but on account of his essential Deity as the co-eternal Son of God: and therefore, if the priest is able to cause that the Deity of Christ be present in the elements, it would not be idolatry, but true piety, to prostrate ourselves before him. As manifest it must surely be, that every particle of the sacred Eucharist becomes an *Ens Deus*, upon the Transubstantiation, as upon the Roman theory; the same fear of awful profanation if a crumb or a drop should fall, the same solemn reverence for the holiness of the altar and the vessels, the same genuflexions on approaching them, the same veneration for the priesthood by which such a marvellous power is given to, and—if the express law of the Church did not forbid—the same reservation in the consecrated Pyx, and the same homage to the *Corpus Christi*, in public procession, would consistently follow. Now am I able to discern what there would be left worth contending for, between the doctrine of Rome and our own, for assuredly, after granting that the exclusive bread and wine contain the *personal Body of Christ*, it would be very idle to quarrel about the question, whether they were not transubstantiated into the very substance of his flesh and blood also."

BISHOP HOPKINS' FOURTH LETTER.—Since the above notice was written, we have also received the fourth of these letters, which concludes the series. The subject of this, is "the theological notion, that the tenets of the Council of Trent may be reconciled to Catholic, or in other words, to primitive and orthodox doctrine." "This idea," the Bishop says, "has been for the first time eliminated, in the recent ordination of the Rev. Arthur Carey by the Bishop of the diocese of New York."

We have not yet time to read this letter, and can therefore merely notice its receipt, in our present paper. We will try to give our readers some account of it, in our next paper.

MISSIONARY COMMITTEES.—There is no subject of deeper interest at the present time in our church, than the condition of our missionary stations. We have referred to this once a few weeks since. But its importance requires a repetition of the notice to the minds of our readers. It is useless to enter into any discussion of theories upon the subject. The practical point is that our missionaries cannot be supported without pecuniary means. Whether one plan of getting this support is more apostolical than another, is a question which we may settle in days of more quietness, when present pressing difficulties have passed by. Now, the purpose must be to raise a sufficient amount of funds for the emergencies of the day. There has been no cause of evil already more fruitful among us, in this particular connexion, than the frequent change of plans of operation. And we are therefore sorry to see this subject further involved by any new exhibitions. There will probably no plan be found better, after all our experiments, than the old one of parish associations, auxiliary to the Missionary Society of the whole church as a body. This is the plan still adhered to by the Church Missionary Society of England, and has never failed to be successful. In our Church we have already sacrificed, to a very great extent, the apostolic spirit, to an assumed apostolic theory. After all the foolish hostility to voluntary associations, it is found, that all action upon the subject must be a voluntary action, and no arguments of authority or precedent, of whatever weight, can force a liberal union in any plans of benevolence, from unwilling minds. But we have almost killed the missionary spirit among our people, by missionary discussions. The sensation of the old missionary meetings has gone, the active interest awakened by the visits of agents and clergymen has passed by, and we are, to a great degree, left upon the barren soil of mere theory and discussion, with a desertion of use, by all spirit and zeal in connexion with this subject. Now we would awaken attention to actual wants,—pressing wants,—wants that must be met, and that immediately. Whether money is to be given after sermon or before sermon, at the offertory, or the lecture, or the missionary meetings, we esteem a point of no comparative importance. Let the Churches be aroused, and united action be created in the collection of funds for the support of our missions abroad and at home. Let this be done *immediately*, a little now is better than possibly more, deferred. The Secretaries are now visiting some of the churches in the effort to awaken and arrest the attention of our people. Let them be met with an immediate and liberal response, and we *shall* have still reason to rejoice in the Lord's goodness to our Zion.

REV. GEORGE DUFFIELD.—We have received from this gentleman a long letter in reference to our notice of "the pastoral letter of the Synod of Michigan." The writer complains in very strong terms of the injustice of our course,—but he *does not* in the least degree alter the ground on which we proceeded, and therefore allows us no room to change the course of remark which we felt ourselves constrained to make. Mr. D. complains that we "have selected his name from those of three others," &c. Now we have never seen any other name than his specified to the document, nor have we heard any other mentioned in connexion with it,—and we have used his name simply and wholly, because it was the only name which has ever met our eye in this connexion. We have not attributed directly the writing of the offensive document to Mr. Duffield, although we certainly supposed, from his office, that he did write it. But this he denies. Yet at the same time he assumes and justifies in this letter, the whole language of the pastoral letter upon which we commented, and affirms that even since the reading of our remarks, he is "led to believe, that his brother who wrote that Synodical letter had much keener discernment than himself." We have not the remotest wish, nor that we know the least motive, to do injustice to Mr. Duffield. But we must truly say, that his letter to us is very far from making the case better in our estimation in regard to his own connexion with it. We have no opportunity therefore with truth and honesty, to retract or to qualify a single remark which we made upon his own relation to this matter. We avowed the passage from the pastoral letter to which we referred, to be very unfounded and very scandalous. We affirmed that Mr. Duffield must have known it to be so, when he appended his name to it. If we had seen any other names, we should have referred to them also. Mr. Duffield chooses in his private letter to justify and maintain the language to which we referred, though he says he was not the author of it. We are therefore shut up to the necessity of holding Mr. Duffield more distinctly responsible for this offensive language than we were before disposed to consider him. And we cannot but deem it a little diverging from sincerity, when he affects to address us in private, in language of compliment, when he has thus publicly called our whole Church, "that mischievous establishment," and especially rehearse the portion of it, in which he would choose to class us personally as the particularly offensive portion. With regard to "the Synod of Michigan," Mr. D. at some length attempts to justify their course in this matter, and yet complains that they also have been treated by us unjustly. On this part of the subject, we feel no wish to say any more. Our opinion upon the course of those who were concerned, is unaltered by all that he has written to us, except in the increased confirmation which it has received from the spirit and character of his letter.

MICHIGAN.—The same mail which brought us the letter to which we have referred in another article, brought us also, a very low and abusive pamphlet, mainly directed against Bishop McCoskry, and the Churches under his direction, written by some one who styles himself "a presbyterian bishop." But the document we suppose was sent to us, rather as a private curiosity, than as a subject for public notice, and we therefore give no further attention to it. But in the same mail we received a very interesting private letter from a particular friend, in whose judgment we place much confidence, giving us also some interesting facts upon the other side. And though our respected friend designed the communication only for ourselves, we cannot resist the desire to furnish our readers some of the gratifying facts which it contains. "It will gratify you to know," he says, "that the Bishop stands precisely where he did before he left Philadelphia, in regard to all his views of Ecclesiastical polity, and the cardinal doctrines which he preached so faithfully there. This he has often declared to me within the past year, and of it he has given the strongest proof in his preaching and pastoral visiting. *Never did* I hear any other man so uniformly, urgently, and clearly exhibit the comforting doctrine of justification by faith alone, the sinner's utter helplessness, and the worthlessness of works, except as the fruit and evidence of true faith. As the consequence of devoted pastoral care, and close, pungent preaching, a state of unusual seriousness has pervaded the parish for some time past; and on Christmas eve *thirty-two* were confirmed, a large number, considering that we have a Church edifice that holds only 600, and of these nearly 300 were communicants. Among the confirmed were several young persons from families, where religion has not been considered the one thing needful, but they gave satisfactory testimony to their pastor of fitness for confirmation and the communion." We do not feel at liberty to quote more, though the letter contains much that would interest the many warm friends of Bishop McCoskry in this quarter. But what conclusion must be drawn of the feelings and character of those, who instead of rejoicing that Christ is thus preached, and that God confirms his word by demonstration of his converting power, can meet together, and after solemn profession of prayer to God for the guidance of his Spirit, can deliberately publish a warning against this Church, as "opposed to Protestantism," and a "mischievous establishment." Whether it is the wisdom from above, or the wisdom from beneath which prompts such a course,

we think it not difficult for any to determine. And much as we differ from the theories of the persons who have taken this stand, we desire to differ even more widely from their temper.

THE BISHOP OF NEW ZEALAND.—We have transferred to our present paper, the first of some very interesting letters from Bishop Selwyn, which have been republished here in a pamphlet by Bishop Doane. There is a marked modesty of statement and manner in them, in strict conformity with all that we have before heard of the character of this youthful and distant bishop. The sacrifices which have been made by him in this undertaking, lend us to a very high appreciation of his character and motives, of which on the spot of his former ministry in England, we heard the best accounts. But we are free to confess, that a clearer manifestation of diversity of mind to Christ, and of actual communion with him, in the language of these communications, would have gratified us more, and given a higher view of the character of the writer. There is a morbid desire to avoid "cant" in some modern religious compositions, which goes to the length of shutting out of view, all that is really spiritual and valuable in religion, and even the just and proper use of the language of the Scripture. If it be always true, that "out of the abundance of the heart, the mouth speaketh" we should be led to form but a low opinion of the state of that Christian minister's heart, who, in writing across the globe from a barbarous land to Christian friends at home, should confine himself thus to the things which are wholly outside in the system of the Church. The succeeding letters, which we will also copy, are in some degree in this respect, better than the first, but we should be better satisfied to have seen in them all, more of Jesus.

AUCKLAND, JULY 29, 1842.

My Dear Sir,—You will have already heard from other quarters of my arrival in New Zealand, but I have hitherto delayed writing any official letter, that I might have time to verify my first impressions by more extended observation. I have now been two months in New Zealand, and from the first day of my landing until now, have seen, day after day, more and more reason to be thankful, on the part of the Church, for the establishment of the Bishopric of the Colony, and for myself, that I am allowed to share in so great and hopeful a work. I find myself placed in a position such as was never granted to any English Bishop before, with a power to mould the institutions of the Church from the beginning according to true principles; and I earnestly desire the prayers of the Church at home that I may be enabled clearly to discern that truth, and consistently to follow it.

I landed first at Auckland, on Monday, May 30, from the brig Bristolian, in which I had proceeded from Sydney, in consequence of an accident to the Tamatin at Sydney, which caused a delay of several weeks before that ship could be repaired. Auckland now contains a population of 1,000 persons, of which more than 1,100 are registered as members of the Church of England. The Rev. J. F. Churton, late Chaplain at Wellington, has officiated here during the last year and a half. A brick Church, in the early English style, which will contain about 600 hundred persons, is in progress; but from the great cost of materials and labour, the funds are at present inadequate for its completion. It is well placed on a commanding eminence in the centre of the town, and will form a striking object from the harbour. At present Divine service is performed, by permission of the Governor, in the courthouse, where a very respectable congregation is assembled every Sunday. Mr. Churton also performs divine service at the barracks and at the prison. He receives £200 per annum from the government, to which I have added £100 per annum from the annual grant voted to me by the Society for stipends of clergymen. He has built a house for himself on an allotment which he purchased for that purpose.

The Governor, on my application, has vested in me as trustee, two pieces of ground of eight acres each, "for the burial of the dead, according to the usage of the Church of England;" allotting, at the same time, two similar plots to be divided among the other denominations of Christians. Our burial grounds are about a half a mile from the centre of the town, on the sides of two of the ridges which slope down gradually to the harbour, and conveniently situated at corresponding distances from the two Churches. The first ground was consecrated on Sunday last, on which occasion I was assisted by the Rev. J. F. Churton, the Rev. R. Cole, (whom I propose to place at Wellington,) and the Rev. R. Maunsell (one of the Missionaries of the Church Missionary Society.) Divine service was performed in the Church-tent, presented to me by Mr. Cotton, which is completely fitted with Communion-table and desks and will contain three hundred persons. This will be of great use to me at Nelson and Wellington, where there are at present no places appropriated to public worship. In the event of the population of Auckland rapidly increasing, this burial ground will form a beautiful site for another Church. In the meantime I intend to avail myself of the natural boundary of the spot to give it such a character as will accord with the reverential feelings with which it will be visited by the friends and relatives of the dead who are there interred.

The Church now in progress is called the Church of St. Paul, on the central one of the three ridges on which the town will stand. I have obtained another excellent site on the western ridge, on which I intend, as soon as possible, to build a wooden chapel, and to lay the foundation of a Church on a grand scale, to be proceeded with gradually, as funds can be obtained. On the third, or the eastern ridge, nearest to the mouth of the harbour, and on a high ground commanding a view of the whole frith of the Thames, I have given directions for the purchase of twenty or thirty acres of land for a site of the Cathedral, and for a Cathedral close. By this arrangement I may hope to secure a future provision for every possible increase of population, as sites will be prepared for three Churches in the main part of the town; and when the houses extend half a mile into the country, the two burial grounds will meet the wants of the people, by additions to the chapels which I intend to build upon them, for the funeral service.

I have obtained permission to select and purchase sites for parsonage-houses, contiguous to all Churches and burial grounds, which I shall endeavor to let upon building leases, reserving one central piece of ground sufficient for the residence of all the clergy of the town, who may find it more desirable for some years to come to live upon a collegiate plan, than to incur the expense of as many separate establishments.

Any money that I may be able to spare from Auckland itself, will be required for the establishment of the Church in some of the suburban settlements. Where villages are beginning to be formed. From one of these, Windsor, distant four miles from Auckland, I have already received an Address expressive of the desire of the inhabitants for a Church and Clergyman, and their willingness to contribute.

I am now (July 29, 1842) off the harbour of Auckland, in the government brig Victoria, bound to Wellington and Nelson. On board with me are the Rev. R. Cole, for Wellington, the Rev. C. L. Reay, Church Missionary for the South-Western district, and Mr. Evans, as my travelling companion. Mr. Westerhead having been advised to pass the winter at Sydney, I was obliged to leave Mr. Cotton and Mrs. Selwyn at the Waimate.

At Wellington every thing will have to be begun. There appears to be neither School nor Chapel connected with the Church, nor provision for either.—Mr. Cole will, I think, prove well qualified for the position for which he is designed. On board the Tamatin I appointed him Chaplain to the intermediate and steerage passengers, to whom his ministrations were most beneficial, and I was very thankful to see nine out of the thirteen come to the Lord's table on Easter Sunday.

One of my first public acts has been the appointment of the Rev. W. Williams to be Archdeacon of the Eastern District. In taking this step, I have acted upon the strongest recommendation of the Bishop of Australia, confirmed by personal intercourse with him at the Bay of Islands. Archdeacon Williams is a man universally beloved, and one, who, during twenty years of residence in a savage country, has lost nothing of that high tone of feeling which distinguishes the best class of English Clergymen. He will also be one of my examining Chaplains, as their language. My excellent friend, Mr. Whytehead, will act as my other examining chaplain; and never, I am sure, was any Colonial Bishop better supplied with confidential advisers.

The power which has been accorded to me of creating Archdeacons is most necessary; for the communication between the different parts of this country is very uncertain. I have now been waiting three weeks at Auckland for a passage to Wellington.—The Bishop of Australia, at Sydney, is in a better position for communicating with Wellington and Nelson, than I when I am at Auckland. New Plymouth is a perfect "terra incognita." However, my plans are now as laid, that, God willing, I hope to have seen every settlement, and every clergyman and catechist in the country, before the end of the year, especially for the native language; for I find the natives so interspersed among the English that I must require every clergyman to make himself acquainted with it. But to secure the efficient administration of the Church in all parts of the diocese, each division of the country must have its responsible head, capable of acting with authority without constant reference to me. I intend, ultimately, to arrange the diocese into four archdeaconries for the Northern Island, and one or more for the Southern; the first to include the Northern point of the North Island, to be isthmus on which Auckland is built. The centre of the Island to be cut in two by a line running North and South. The Eastern portion now forms the archdeaconry of Mr. Williams. The Company's territory, with the settlements of Wellington and New Plymouth, will form the fourth archdeaconry, and the fifth must be located at Nelson, for the care of the Northern part of the middle Island.

I have consented, in compliance with the urgent request of the Governor, and most of the principal inhabitants of Auckland, including many members of the Church Mission, to undertake the formation of a School. The buildings for this purpose are already to be had at the Waimate, and my young catechists will, I hope, be useful assistants. I have hopes of a married gentleman from England, to take charge of the School; but if this should fail, I must conduct it by the assistance of my Chaplains, till I can procure a head master. It will be in connexion with a small collegiate institution for candidates for Holy Orders, to be under the care of Mr. Whitehead, upon the plan of King's College, and its tributary schools.

With my grateful remembrances to all my friends in the Committee, and with earnest prayer for the success of your endeavors,

I am, yours most faithfully,
G. A, NEW ZEALAND.

THE LONDON RECORD.—We have seen it unequivocally stated, that the London Record "is owned by Presbyterians, and no editor is a member of that sect." Who the proprietors of the Record may be, we have no means of knowing. But we have sufficient reason to know, that the statement is wholly untrue in regard to the Editor. But if the Proprietors should prove to be "members of that sect"—of which, however, we know nothing, we suppose the paper would not be more essentially injured in its character from this conversion, than must have been nearly all the publications and importations of Oxford divinity in this country, from a very remarkable similar instrumentality of which there is no dispute or doubt. Whether all this work, so generously encouraged by persons who are not very inclined to "that sect," indicates any thing "hypercritical or miserable,"—or constitutes this eminent presbyterian agency "a piratical craft,"—or shews that when presbyterians "pretend" to keep an Episcopal Bookstore, they do it "to further their own base purposes,"—or reflects upon the "thankest management" of those "who equally find their account," in employing such an instrumentality, we have no wish nor right to decide, but must leave it as a question to be settled by those who, it appears, have no question upon these points in regard to the London Record, and those by whom "it is quoted as high authority, on this side the water."

THE LORD'S SUPPER NOT A SACRIFICE.—We would ask attention to the very important article upon this subject on our first page, from the Churchman's Monthly Review. Perhaps it will be found to meet the subject as simply and as well as any other which has been presented in connexion with it.

GRACE CHURCH, ELKRIDGE LANDING, MARYLAND.—The modesty of the subjoined appeal, which we have in a private letter from a lady of this little congregation, we think ought to give it a claim to notice. We trust some benevolent hearts may be stirred up by it,—and we shall be glad to receive at our office, any sums which may be contributed to the object.

"We have been for many years without a church, and our children have been growing up without the advantages of the *public* ordinances of religion. Last year we undertook to erect a small and very humble edifice for the worship of God in our village, and the undertaking has proved too much for the slender means of *six* episcopal families.

"In reading the 'Recorder,' I have often seen that the wealthy and poor of your city have stepped forward to relieve the debts of their less fortunate brethren of the same religious persuasion. May I not hope that you will use your influence to obtain some assistance for 'Grace Church,' Elkridge Landing?

"The Ladies of the Parish are working diligently and selling little articles to assist in paying a debt of $500; but what can be done in that way you may imagine will be very inadequate to accomplish the desired end."

Intelligence.

DOMESTIC.

DIOCESAN.

CONNECTICUT.

Rev. G. C. V. EVERARD, has accepted an invitation to become the Rector of St. Paul's Church, Manton Falls, Litchfield. The Parish in that place have just completed a new and comfortable place of worship, which was opened for public service for the first time on the Sunday before Christmas, at which time the Rector entered upon his duties.—*Ch. Citizen.*

NEW HAMPSHIRE.

The Rev. E. A. Greenleaf, is at present officiating in Trinity Church, Claremont, N. H., and desires letters and papers intended for him to be directed accordingly.—*Ch. Witness.*

ALABAMA.

The Rev. F. H. L. LAIRD, formerly of the diocese of Indiana, having received and accepted a call to the rectorship of the "Church of the Nativity," Huntsville, Alabama, has changed his residence accordingly.

The "Church of the Nativity," Huntsville, Alabama, having just organized a Sunday School, under encouraging circumstances, would feel much indebted to the kindness of any individual who would furnish the necessary books, and blanks, essential to begin with. The donation, if made, may be left at the office of the Episcopal Recorder, No. 12 Pear street. A donation of Church Prayer Books, from the Female Prayer Book Society, or Bishop White Prayer Book Society, Philadelphia, would be most gratefully received.

SOUTH CAROLINA.

At a special Ordination held at St. James' Church, James' Island, on St. John's day, the 27th ult., the Rev. Stiles Mellichamp, Deacon and minister of the Church, was admitted to the Order of Priests, by the Bishop of the Diocese, the Rt. Rev. C. E. Gadsden; the Rev. P. F. Keith, and the Rev. Alex. Marshall, being present as Presbyters.

The Annual Meeting of the Convention of the Diocese, will take place at St. Michael's Church in Charleston, on Saturday, the 17th day of February next.—*Epis. Protestant.*

GENERAL.

To the Editors of the Religious Newspapers of the Protestant Episcopal Church, in the U. S.

Gentlemen,—I can only acknowledge the receipt of $23 and the promise of semi-annual payments of $100, towards sustaining the Red River Mission in Illinois. He wishes he were at liberty to publish the names of those his responsible fellow-workers in building up the Protestant Church, but they desired him not to do so. The fact however of their beneficence, though the benefactors be anonymous, manifests the confidence which a pious and intelligent public are taking in the missionary plans of branching Red River. God grant that this example, as above named, may be imitated till the means to maintain two missionaries in that important station be completed; the one at Rockford and Belvidere, the other at Grand De Tour and Dixon, and parts adjacent.

Rather, I am written to by the persons at the stations above named to prepare houses and places where the Missionaries may commence their work of prayer and preaching the word of life; and he entertains strong hopes that the good God will stir up the hearts of some of our lay Clergy to enter on this glorious work in the destitute country. No one is as yet fixed on. The manner which guides is yet timely as the quickened warning, "Jehovah Jireh—God will provide."

Signed, P. CHASE

P. S. These papers which have not published the articles touching the Red River Mission which appeared in the WITNESS and Churchman, are most respectfully desired to do so. The Bishop in the far West having no paper at his command hopes for a little indulgence in this way when his designs so evidently tend to the glory of God.

Jubilee College, Jan. 31, 1843.

DOMESTIC MISSIONS.—The following interesting notice from our respected brother, the Domestic Secretary, has just come to hand.

Rev. and dear Brethren,—You will rejoice to learn that in addition to $500 recently given by a lady in New York, and $1000, a legacy from Mr. Appleton of Boston, the treasury of *Domestic Missions* has received within the week $805·75, being a portion of the collection taken up in the church of our beloved brother Bedell. Amid the generosity, New York seems to embrace some liberal friends of our Western pioneers. May the example have its influence throughout the Church.

Yours truly,
N. S. H.

ANNUAL REPORT OF THE EPISCOPAL FEMALE TRACT SOCIETY OF PHILADELPHIA, JANUARY, 1844.

In reviewing the transactions of the past year, the hearts of the numerous members are with gratitude to the Great Head of the Church who has prospered all their exertions to extend his kingdom. Their publications and sales exceed those of any preceding year, and the donations are equal to those bestowed in the most prosperous times. They have several times been encouraged, in vain, to dissolve the benevolent, who were apparently unable to afford it, from bestowing handsome contributions. As success is no sure criterion of excellence, they will say nothing in regard to the character of their publications, but request their readers to judge of them by their intrinsic merit. The good and the wise have expressed their approbation of them, and purchased them for distribution. They are peculiarly blessed in the guidance of a Diocesan, whose vigilant perspicacious eye instantly detects any inaccuracy, and whose sound discriminating judgment immediately rectifies it, and whose prompt and condescending attention to their requests constantly excites their gratitude. The managers have occasionally experienced mental anxiety and corporeal fatigue, but have been more than compensated by the honour of being allowed to work in their master's vineyard. And they are ashamed when they reflect how little of their time and their talents have, comparatively speaking, been employed in the service of the Saviour, "from whom all blessings flow;" but hope that the increased liberality of their patrons may enable them to bring forth fruit sixty and one hundred fold this year. They have not received the patronage to which they think they are entitled from the zeal energy for although the Tract Society is expressly mentioned among those belonging to the Church, they are entirely omitted in their specific appropriations. They will not complain of this neglect, but will gratefully receive any odd sums, dollars or cents, proceeding from any of the collections bestowed on more favoured occasions. As gentle showers before a fall, they hope some pecuniary enrichment will follow after this humble appeal. As they publish the tracts for the Society for the Advancement of Christianity, and never draw upon their funds, transmit for the business themselves, and are at no expense for store rent, or employing an agent, they virtually pay the salaries of several missionaries. They were particularly gratified with the little offerings, presented with such hearty good will, by several of the missionaries, from their congregations, as a grateful return for the tracts they had received, and the contributions presented by Clergymen and superintendents from their Sunday-schools. They hope that the "Saviour, who is the source of every blessing," will bestow such spiritual gifts upon such ministers and their flocks; and that He who took the little children in his arms and blessed them, will guard and protect those who thus early shew their love for Him, by doing good to others. They are indebted to St. Philip's Church for the most liberal contribution they have received this year; and are happy to report their annual grateful acknowledgments to the Rev. Dr. Coleman for the interest he has manifested in their welfare. The Society have for several years, been anxious to re-publish the five numbers of the Two Shoemakers, by Hannah More, but never could command the requisite funds to accomplish their wishes. It has been so frequently called for, that is an captivating and edifying to boys just entering manhood; and several prisoners, in our Penitentiary, have requested copies, after reading it. Will not some benevolent philanthropists enable them to publish it this year? Those vast multitudes who inhabit our suburbs and alleys, receive tracts with avidity and delight; and those troops of young men and boys who congregate in our streets, on the Lord's day, for whom no place of worship is prepared, and who wander about like sheep without a shepherd, gratefully receive them.

The Society have distributed their tracts to Missionaries, Sunday-schools, Charitable Institutions, &c., as usual, far and wide, to the extent of their means, and to the ten-test nations of the Union. They were much gratified with the bequest of $100, from Mr. J. B. Smith, who was a liberal patron of the Society for several years.

They are much indebted to Mr. George for disposing of their tracts for them.

CONFIRMATORY OF SINS.—*Church Advocate an Instrumental to Christian Unity.*—This is the title of the annual sermon preached before the New Jersey State Convention, in May last, by the Rev. John D. Ogilby, A. M., Professor of Ecclesiastical History in the General Theological Seminary. The sermon is well written, and breathes a good spirit, but is largely diluted with the heretical waters which flow from the Newmanian fountain.

It is surprising to observe how puerile physical are many of the ideas which distinguish this new class of divines. A moral union between Christ and the church, though far more beautiful and sublimely glorious to contemplate than a grossly physical one, seems not at all to enter the thoughts of these men. With them, a union of will, purpose, and interest, used all ones for nothing, unless there is superadded the connecting tie to speak, of cuticles, ligaments, tendons, and muscles, and the head and the body are not united, unless the cutting of the one from the other would require as purely a severing of veins, arteries, nerves, and a spinal column, as Nero contemplated when he wished to behead Rome with a single blow of his axe. Such a weak and powerless conception is far more insulting to the Saviour, than any direct attack upon the Godhead, while it would render it quite to contemplate the high moral relations subsisting between God and his creatures.

In one part of his sermon, Mr. Ogilby seeks therefore to have implied that the greatness as to the just extent and limits of the power and authority of Christ's ministers has been hardly settled in our Church, mainly in deference to the spirit of the age. Now is it strange, considering human infirmity, that such a thing should be? But in spite of the prejudice against the church at the period of its organization, because it was unhappily associated in the minds of men with a government, whose oppressions had constrained a Washington to resist, and whose despotic struggle against the liberty of the country, in despoiling it both of money and men, from low views of state policy, were mainly promoted by the defect of their senses and senses, and the loss of their understanding. Alas for the wasted anxiety to conciliate and disarm this prejudice, by the moral engineering to popular notions, that were deemed consistent with the integrity of the Church. Add to this consideration the fact that the church during the colonial period had no discipline and no effective government, because it had no governors, its episcopal head being the Bishop of London. Remember, too, that it was reduced apparently to the verge of extinction, as that it had no semblance of strength, except the presence of Christ's promises, which even good men in selfishly jealous when every thing seems to be against them.—Further, the zeal of all these considerations, and I think you will perceive how the venerable men who were instrumental in organizing the American Church, *as I would be glad to see for with the popular currents of our countries unduly biased by the prevailing prejudices against all manifestations of personality peculiarity, and any concentration of power in the hands of Those, who are not strictly creatures of the popular will, and therefore its appointed executors.*"

Our author shall, in this instance at least, have the credit of speaking out plainly, however unsuccessful to the feelings of old-fashioned church-men he seems to be. But it is certainly a very interesting question with us, and with all our readers, we trust, whether the fathers of our Church suffered themselves, in its organization, to be fleeted from a self-channel by the popular current of a deluded age. We feel all assured, however, that the Rock of God was eminent in laying the foundations of our Zion; but Mr. Ogilby thinks not. He thinks a mistake was committed in not placing a concentration of power in the hands of the bishops. The simple idea is, that the Church has provided for her self-government, and that during an intimate acquaintance of upwards of forty years, through many scenes of hurricane and constant social intercourse, there had, as we believe, never existed an unkind feeling between them.

But it is chiefly as a christian that we would remember and speak of him. More than twenty years since, having good evidence that he was "born of the Spirit," he became a communicant in the Protestant Episcopal Church, and to the day of his departure hence, not only found great pleasure and profit in the use of her venerable forms, but held practically and experimentally, as well as with unusual steadiness, the doctrines of grace as set forth in her scriptural standards. Taught by scripture and experience his guilt as a sinner before God, his hope was not in the righteousness which is of the law, but that which is through the faith of Christ: taught in like manner how utter helplessness, he depended solely upon the aid of the Holy Spirit to enable him to serve God acceptably with reverence and godly fear. For his many hindrances he was a man of much grace, preserving in a remarkable degree the clearness of his faith, and the simplicity of his Christian character, through all the temptations with which abundant wealth surrounded him.

For nearly twelve months his health had been seriously impaired, and during all that time he seemed to be setting his house in order, under a full conviction that the time was short. His worldly business he felt it his bounden duty to have closed as far as possible, that, as he often said, he might be done with the world, and have nothing of its cares to distract his mind. After being confined to the house three times with him was most of his spirit of earnest supplication and devout thankfulness in the midst of great suffering. Frequently when most heavily oppressed, did he but for their pain, was evidently preparing him for a better world, and his own thoughts were dwelling upon his heavenly home as was inferred to his family by such remarks as "I have so many friends in heaven as I have upon earth," and the strong emotion with which he spoke of the "glorious rest" awaiting the children of God. When speaking at one night, which were usually seasons of peculiar suffering, how long and dreary they were, he would dwell upon and repeat with great fervour that part of St. John's description of the New Jerusalem, "there shall be no night there." Like other Christians, he had his dark seasons when he was without his "full assurance of hope," but even then his faith in Christ was unshaken. At other times he so believed as not to doubt his interest in God's unalterable covenant of grace, and he acted his creed freely "full assurance," and "resting, and staying" on "all," in a sense so definite that it was heard by every one in the room, they gathered around his bed, when he bid them "farewell, farewell," and then calmly fell asleep in Jesus.

Thus, in a season marked by the decease of many old and valued persons, has another aged Christian man gone down to his grave. Let the living take warning, and set their house in order knowing that they must die and live.

Jan. 1844.

DIED,—In Cumberland, Md. on Monday, Jan. 8th, Mrs. ANN SCOTT, relict of John Scott, and daughter of Ralph Hillcare, formerly of Frederick county. She was born in Frederick county, Md. Jan. 5th 1770. And removed with her father to Cumberland about 1790. For the last two years she has been a sufferer under lingering consumption, which she endured with Christian patience. She was a communicant of the Episcopal Church, in which she was born and baptized. To its services and institutions she was deeply and immoveably attached, and by the devout use of them she nourished in herself a spirit of piety and ripened for the mysterious change to which she has long looked forward. Though detained from the sanctuary by illness, she repeatedly received at home the blessed communion and enjoyed fervently and heartily in the household and kneeling services which the Church has provided for her sick members. To the Missions and other benevolent objects of the Church, she was a steady and liberal contributor. When death came, it neither found her alarmed or unready. She rested in faith upon the Mediation of the Saviour, and in the last message of her life expressed an earnest desire to be released to the rest of Paradise. Of her we cherish the confident belief that she was "gathered unto her fathers, having the testimony of a good conscience; in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope, in favour with her God, and in perfect charity with the world," and now she waits in the communion of the righteous departed, the morning of the resurrection—and therefore in the assurance of Christian hope do we offer the petition "In pace Requiescat."—*Civilian.*

DIED, at the residence of his sister in Lancaster, Pa., on Sunday evening, the 7th inst., in the seventy-second year of his age, JOHN YEATES, Esq., of Rockland, Lancaster county, and until 1839 of the Dauphin, Judge Yeates of the Supreme Court of this State.

The health of Mr. Yeates had been for some time feeble and declining. But no immediate danger was apprehended, until within a few hours of dissolution. But so few men have led a life so uniformly blameless, and meritorious, as there are few who could have less cause to fear sudden death. For himself, indeed, he had little or no desire to live longer: dissolution as his life had been, it could not save him from his share of those troubles which are incident to humanity, and except on account of others, he was, to escape to that world "where the wicked cease from troubling and where the weary are at rest."

Devoted to agricultural pursuits, his life, for the most part, was spent in the peaceful retirement of the country, at his beautiful residence of Rockland. Of his kindness and hospitality, those need be told who were ever guests with him. But indeed, his kindness extended to all, and none that needed sympathy or a friend, ever appealed to him in vain, if it was in his power to afford relief—entirely without guile himself, he was slow to suspect it in others; and even his just abhorrence of crime, was mingled with pity for the offender.

In his conduct in all or any of the relations of life, who can allege aught to his disadvantage? As a son and brother—as a neighbor and friend it was difficult to be more, or more uniformly, affectionate, sincere and obliging. Of all with whom his long life brought him in acquaintance, who can remember him with any but the kindliest feelings? In all his actions there was a native goodness—an unaffected benevolence, which the most careless observer could not overlook, and which even now itself was conspicuously displayed. He died without a struggle, of whom can more acts of kindness be now recollected? He made no high professions, yet no man's conduct and hidden motives could have better borne us to laid upon and gazed upon by the world.

But death has done his work. Full of years and with the affectionate respect of all who knew him, he has gone to the home "appointed for all the living;" and of the numerous friends and neighbors that assembled to pay him funeral honors, there probably was not one, who did not feel that he was standing by the graveside of a just and good man.

H.

Ecclesiastical Calendar.

FOURTH SUNDAY AFTER THE EPIPHANY.—Jan. 28.

Proper Lessons for Morning Service. 1st Ser. Luke v. v. 11 to 33. Evening, 1st Ser. 2 Cor. v.

SEPTUAGESIMA SUNDAY.—Feb. 4.

Proper Lessons for Morning Service. 1st. v. Matt. xx. Evening, 1st. xxii. Epis. i.

SEXAGESIMA SUNDAY.—Feb. 11.

Proper Lessons for Morning Service. 1st. xxiv. Luke viii. v. 19. Evening, 1st. xxiii. Epis. ii.

QUINQUAGESIMA SUNDAY.—Feb. 18.

Proper Lessons for Morning Service. 1st. v. Mark x. v. 35. Evening, 1st. xxiii. v. 37. Epis. iii.

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Manayunk,	Sunday,	Feb. 4,	Afternoon.
Perk. mouth,	Sunday,	Feb. 18,	Morning.
Norristown,	do.	do.	Evening.
Lancaster,	Sunday,	Feb. 25	
York,		do. 27,	
Petersburgh,		do. 28,	Evening.
Christ Church,		do. 29,	Morning.
Pennington,		do.	Evening.
Carlisle,		March 1,	Afternoon.
Reading,	Thursday,	March 28th.	

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN PHILADELPHIA.

Glorie Dei,	Sunday,	Feb. 4,	Morning.
Emmanuel,	Sunday,	March 3,	Morning.
Nativity,	do.	do.	Evening.
All Saints',	Sunday,	March 10,	Morning.
St. Thomas',	do.	do.	Afternoon.
Advent,	do.	do.	Evening.
St. James',	Sunday,	March 17,	Morning.
St. Paul's,	do.	do.	Evening.
St. Stephen's,	Sunday,	March 24,	Morning.
St. Peter's,	do.	do.	Afternoon.
St. Mary's,	Sunday,	March 31,	Morning.
St. Philip's,	do.	do.	Afternoon.
St. John's,	Wednesday,	April 3,	Evening.
Christ Church,	Good Friday,	April 5,	Morning.
Grace,	do.	do.	Evening.
Trinity,	Easter day,	April 7,	Morning.
Ascension,	do.	do.	Evening.
St. John's,	Sunday,	April 14,	Morning.
Evangelists,	do.	do.	Evening.
St. Andrew's,	Sunday,	May 12,	Morning.
St. Matthew's,	do.	do.	Afternoon.

CHURCH OF THE EPIPHANY.

Sunday next being the last Sunday in the month, this Church will be opened for Divine service in the evening at 7½ o'clock.

FAIR IN AID OF TRINITY CHURCH.

Gallipolis, *Ohio*, Agency.

This infant Church has been struggling into existence and making some but slow progress with very little means and, although it has reached it must. The Ladies of the congregation now purpose aiding, as effectually as lies in their power, by a Fair, on the 22d of February. A number of Ladies are actively engaged in making arrangements to aid the undertaking, and it is hoped others may be stimulated to render like assistance. Any donations, in money or articles, may be sent to the office of Mr. Swords, No. 12 Pear street, PHILADELPHIA, or left at the store where the Fair may reach their place of destination in time, they must be sent to Mr. Atwell's office PREVIOUS to Saturday the 17th of February.

C. WHITEHEAD, Jr., Rector.

Jan. 27—4t.

ST. JOHN'S CHURCH, N. L.

The sermon on Sunday evening next at St. John's Church, will be preached by the Rev. F. Ogilby, on "Christ's presence with Him," in connexion with the doctrine of "the intermediate state." Divine service will begin at 7 o'clock.

FAIR.

The Ladies of Immanuel Church, Kensington, intend to hold a Fair on Monday, Tuesday and Wednesday—20th, 21st and 22d of February next, in the new Temperance Hall, Canal street, between Front and Second Streets, &c. Proceeds to go on account of a debt on the Organ. The Fair will commence at 12 o'clock on the first day, and at 10, A. M. on the following days. Any contributions will be gratefully received at the place of sale after 9 o'clock on the first day of the Fair. Please to keep in the door, if persons be sporting.

ACKNOWLEDGMENTS.

FOR KENYON COLLEGE.

From a friend to Kenyon,	-	$ 10 00
Previous amount on hand,	-	20 00
Amount paid over,	-	1345 72
		$1395 72

STANLEY AND MCCALLA.

The Vestry of Grace Church, Jefferson city, Mo. cheerfully acknowledge the receipt on a box of articles sent to their Church from the "Ringleaf,"—size, from a lady in Philadelphia.

I have received for the relief of the Church at Key West, Fla. from the Auxiliary Missionary Society, of St. John's Church, New York, Miss Trinity Church, Newark, N. J., $2—Church of the Ascension, N. Y. $20—St. James' Church, Philadelphia, $25—All Saints Parish, Frederickstown, Md. $10—Trinity Church, Apalachicola Florida, "A Christmas gift to assist her sister Church in her distress," $25—and from individuals whose names I am not permitted to publish, $25? Further donations are earnestly solicited for the appeal of the May number of the "Spirit of Missions."

JOHN WHITEHEAD.

No. 6 Merchant's Exchange, N. Y.

A LADY, a communicant of the Church, wishes to engage as a Governess in a family or as Teacher in a School. Her references as to character, qualifications, &c. can be had on application to the Rev. Dr. Berrian, No. 12 Pear street, or to E. H.," Office of the Episcopal Recorder, No. 12 Pear street.

Jan. 27—2t.

EPISCOPAL BOOK STORE.

DEPOSITORY of the General Protestant Episcopal Sunday-school Union, and General Agency for Publishing Lewis & Whitely's Commentaries on the Holy Scriptures.

NEW BOOKS.

The Lenten Fast, by Rev. Wm. Ingraham Kip, M. A. Christian Ornaments or the Symbols of the Church.

An Apology for Apostolic Order, and its advocates in a series of letters addressed to the Rev. J. Mason, D. D. By the Rev. John Henry Hobart.

A Compendious Ecclesiastical History, from the earliest period to the present time, by Rev. Wm. Palmer, M. A.

Two Discourses on Prophecy, with an appendix in which Mr. Miller's scheme concerning our Lord's Second Advent is considered and refuted by Samuel Farmar Jarvis, D. D. LL. D.

The Early Called, a Gift for bereaved parents, by the Rev. Wm. H. Lewis.

D'AUBIGNE'S REFORMATION,

NEW EDITION, WITH ALL THE NOTES AND REFERENCES.

PRINTED on fine paper and in good type and at a cost of 2 per cent. cheaper than the inferior New York edition. Price in boards 75 cts.

JAS. M. CAMPBELL & CO.,
24 Chestnut st., up stairs.

THE OLD EPISCOPAL BOOK STORE.

H. BEKER, 178 Chestnut st., opposite the Masonic Hall, has just received,

Memorials of Bishop Griffith. Evidences demonstrating the Worship of the Blessed Virgin Mary by the Church of Rome to Thomas Hartwell Horne, D. D., and edited by Bishop Meade and Parker, D. D. LL. D.

Bishop Hobart's fourth Letter, on the Ordination of Mr. Carey, the Present on Drs. Smith and Andrus, &c. &c.

Flora, the Gift that Grows in Grace, written by a lady, and published as an Affectionate Present to the Children of the Parish of St. John's, Hartford.

Review of Dr. Lord's Churchmen or the Churchman Armed, &c. Price 12½ cts.

A new edition of Colardi's Family Prayers.

Jackson's Counsel to the Young Communicant.

Revelation and the Church, a letter to a Reviewer in reply to several articles in the New Englander.

For sale at H. BEKER,
178 Chestnut street, opposite the Masonic Hall.

Jan. 27.

JAMES M. CAMPBELL & CO.,

PHILOLOGICAL BOOK PUBLISHERS have received and intend the following valuable works:—

Neander's History of the Planting and Training of the Christian Church by the Apostles, translated from the 2d German edition, by J. E. Ryland. Cloth $1 50—sheep $1 75.

Neander's History of the Christian Religion during the first three centuries. Cloth $2 25—sheep $2 75.

Short's History of the Church of England to the Reformation in 1688. Cloth $1 50.

Wiseman's Lectures on the Real Presence. Paper 25 cts.

Wiseman's Errors of Romanism. Paper 25 cts.

Lawrence's History of the Inquisition. Paper 37½ cts.

Lamont Pope Alexander the VI. and his Son Cæsar Borgia. Paper 25 cts.

Conversations on the Parables of the New Testament, by the Rt. Hon. Lord Stanley. Cloth 37½ cts.

IN PRESS.

Jenkins on the Pentateuch.

Hickson on the Origin, Principles and Results of the English Reformation.

Jan. 27.

MONEY RECEIVED FOR THE RECORDER.

Richard B. Berrian, Pottsdam, Pa.	$ 2 50
Miss Susan M. Kinnicut, Woodbury, N. J.	2 50
Rev. A. D. Mc Coy, Lowell, Mass.	2 50
Rev. Joseph Stanly, Salem, N. C.	2 50
Wm. Wills, Norristown, Pa.	2 50
Dr. R. L. Norris, Walterboro, S. C.	2 50
H. B. Myers, Cecil, Md.	2 50
Wm. V. Brooke, Talbotton, Md.	2 50
Charleston, S. C.—Miss Elliott, Miss E. Johnson, Miss Mary L. Ingoldsby, Mrs. Jenkins, Mrs. Andrew J. Jenson, Mrs. Adam Gibbes, each $2 50,	15 00
Col. J. C. McPherson, Pocotaligo, S. C.	2 50
Mrs. C. M. Hazelhurst, do.	2 50
Wm. Swisher, Vance's Ferry, S. C.	2 50
Greenwood's, S. C.—Miss Jane E. Hogg, 93—Rev. T. C. Dupont $2 50—Miss Ann Dupont $4 25,	13 75
V. S. Kenyon, Middleville, N. Y.	2 50
Mrs. Hedges Thorn, New York,	5 00
James Kent, jr., Lansingburgh,	2 50
H. J. Stewart, U. S. A., Charleston, S. C.	5 00
Brooklyn, N. Y.—Miss Anna Wood, Miss Eliza Cunningham, Wm. Cumming, Joseph Lowber, Mr. Bowman, H. Messenger, Miss Medcraft, Peter Clark, Mrs. J. S. Betts, each $2 50,	
Mr. Wagner, H. W. Davis, J. T. Nichols, P. McCarty, George Abercrombie, C. H. Baxter, J. H. Hicks, each $1 25.—Miss Wallace $1 50.	32 75
Robert M. McLane, Baltimore, Md.	2 50
A. Temple, Millers, Va.	5 00
Miss Celeste Parmelee, Litchfield, Ct.	2 50
Mrs. Martha A. Keller, Williamsburg, Pa.	5 00
Emelius Norton, Norway, N. Y.	2 50
George Gale, West River, Md.	10 00
James C. Johnston, Esq., Edenton, N. C., to April 1846,	10 00
Mrs. Eleanor Johnson, Petersville, Md.	5 00
Mrs. Mary Ewing, Boston, Mass.	2 50
Joseph Carter, do.	2 50
Joseph Fish, Saddlebrook, N. J.	2 50
James L. Bates, Columbus, Ohio,	2 50
Wm. Wm. Seed, do.	2 50
Mrs. Mary M. Foote, Alexandria, D. C.	2 50
Mrs.

Poetry.

FAITH.

BY WILLIAM H. BURLEIGH.

Restless and ill accustoming, on his bed
Tossed a fevered child, as hurried along his veins
The fire of fever, with excruciating pains;
And ever and anon he raised his head
From the hot pillow, and beseechingly said:
'Water! oh, give me water!' By his side
The healer stood, and tenderly replied;
'Wait yet awhile—this potion take instead.'
'No,' cried the child—'tis poison, and will kill!'
His father took the cup: 'My son, be sure
This lesson of pure faith, and to my heart
So had it first it never may depart:
Therefore shall thou henceforth my teacher be!
For in thy perfect trust, the sin I see
Of my own doubts and fears. The cup of life,
Dregged with the bitterness of tears and strife,
Shall I not drink it when 'tis proffered me?
Yes, for 'tis mingled by a father's hand,
And given in love; for rightly understood,
Trials and pains tend ever to our good,
Healing the soul, that for the better land
Thereby with a deathless longing!' Welcome pain,
Whose end is bliss and everlasting gain!

For the Episcopal Recorder.

[No. 2.]

My Dear Editor,—In accordance with my promise I send you herewith a copy of a letter from the Rev. John Newton. You saw the original when at the hospitable habitation of our friend ——. Every thing is precious from the converted sailor boy. I have ventured also to transcribe one from Samuel Roberts (the facetious of Cowper.) to Dr. Johnson. As ever, yours,

Affectionately.

My Dear Madam,—As you kindly engaged my promise to write, I need make no apologies—you will receive my letter in good part, and I am sure I shall write it with a hearty good will.

But what shall be the subject; indeed properly speaking I have, or ought to have but *one*; it is however very comprehensive, I mean Jesus Christ and him crucified; it will at least help to fill up the paper, if I give you some account, how I have in general managed it, as a minister.

When the Lord, after he had mercifully given me some experimental knowledge of the Gospel myself, was pleased to honor me with a commission to preach it to others, I found myself possessed of an infallible medicine for the cure of all diseases, and as I was surrounded with multitudes, whom I saw were sick of a mortal disease, and as we say at death's door, I thought at first to do great things with my Catholicon.

But I soon discovered that the fatal disorder I wished to relieve was attended with one very discouraging symptom. Most of the sick people, though I could read death in their countenances, thought themselves well, they insisted on it that nothing ailed them and were angry with me because I could not believe them. Some of them could scarcely hear with patience, what I said of the power and skill of the Physician who gave me the medicine—others thought they might apply to him when they were really ill—but at present they had no need of him. Oh how I labored with some, but all in vain, to convince them of their danger. Now and then I did prevail with one, who then thankfully took the medicine and recovered.

But as I and my fellow practitioners were daily praising the virtues and efficacy of our medicine, some of our patients learned to talk after us, they said not *take* the medicine—but they praised it. They would allow that they had been sick once, but now to be sure they must be well, for they could say as much in favor of the medicine as we could ourselves. I fear many died under this mistake. They would not make such a mistake in common life. Many go to see the table spread at the Lord Mayor's feast, but the sight of the delicacies which they must not taste will not satisfy the appetite like a plain dinner at home. But alas! our patients were not hungry.

Some felt themselves unwell but would not own it. They tried to look as cheerful as they could; these depended upon medicines of their own contriving, and though they suffered many things and grew worse and worse daily, they refused to try mine. It was judged by one too *simple*, like Naaman, who for a time, though he would have done some hard thing, disdained such an easy remedy as, only *wash and be clean*. Others refused unless I would clearly explain to them all the ingredients belonging to my medicine, which I had neither ability to do, or the capacity to comprehend. They said likewise that the regimen I prescribed was too strict; for I told them honestly, that if they did not abstain from some things of which they were very fond, my medicine would do them no good. I was often grieved though not so much as I ought, to see so many determined to die, rather than take the only medicine that could preserve their lives. There were more than a few who deceived both themselves and me by pretending to take my medicine, and yet did not. None grieved me more than these, but they could not deceive me long, for as the medicine was infallible I knew that whatever took it, and observed the regimen, would soon show signs of convalescence, and that they were getting better, though they were not perfectly well, and therefore where these signs were wanting, I was sure the medicine had not been taken.

I have not time to enumerate all the signs that accompany salvation, but will mention a few. First a broken and contrite spirit: this is indispensably necessary, for by nature we are full of pride, and God resisteth the proud and giveth grace only to the humble. Secondly, a simple and upright spirit, free from artifice, or disguise. It is said of the blessed man whose sins are forgiven, in his spirit there is no guile. He is open and undisguised. Thirdly: Gentle, generous, tenderness. If a man like a lion takes my medicine he presently becomes a lamb; he is not easily offended, he is very easily reconciled, he indulges no anger, he harbors no resentment, he lives upon forgiveness himself, and is therefore ready to forgive, if he has aught against any. Fourthly: Benevolence, kindness and an ardent desire to please, in opposition to that selfishness which is our natural character. Fifthly: A spiritual mind which is the beginning of life and peace, a weanedness from the world, and its poor toys, and a thirst for communion with God through Christ.

I could go on, but let this suffice. These signs are at first weak, for a Christian is a child, before he is a man; but grace grows by exercise, by experience, and by a diligent use of appointed means. My medicine enlightens the understanding, softens the heart, and gives a realizing of what the Scriptures declare of the glorious person, the wonderful love, the bitter sufferings of the Saviour, and the necessity and efficacy of his death and agonies upon the cross. When these things are truly understood by the teaching of the Holy Spirit (whose influence is always afforded to those who take the medicine) the cure is already begun, all the rest will follow, and the patient recovers apace though there are sometimes transient relapses, and a spice of the old disorder will hang about them, till they are removed to the pure air of a better world.

I hope, my dear madam, this medicine is your food, that you live upon it, and feel the salutary effects of it every day. Oh! what love! that such a Saviour should die for such sinners as we are—and what a marvelous mercy to me that I should be brought from the horrid wilds of Africa to proclaim his goodness. That I, who was an infidel, a blasphemer, and a profligate, should be spared to stand as a proof, that Jesus Christ came into the world to save sinners. You and I are far advanced in years; we know not what a day may bring forth, perhaps we may never meet upon earth, but oh may we meet above, to praise him who loved us, and washed us from our sins with his precious blood—to partake of that fulness of joy—and to drink of those rivers of pleasure which are at his right hand *for ever more*.

JOHN NEWTON.

LETTER FROM SAMUEL ROBERTS, (THE FACETIOUS OF COWPER.) TO DR. JOHNSON, EDITED VERBATIM.

WESTON, MAY 11TH, 1800.

MOST HONOR'D SIR,—I hope that you will excuse me, but I could not refrain from taking up my pen to inform you that last night the Rev'd Mr. Greathead preached a funeral sermon at Mr. Hilyard's meeting for my poor dear master, from that beautiful passage of Scripture in the prophecy of Isaiah, chap. lv. verses 8, 9. Wherein he showed the Lord's dealings with him from his being born, to the day of his death—and said what a prospect must present itself to his view at his departing from this world of sin and misery to that of happiness and bliss. My wife said that the place was crowded both within and without, but for my own part I never so much as saw Mr. Greathead from my going in to my coming out, for being so much interested in the subject, I was unable to look up. After sermon, Mr. G. came to me very kindly and shook hands with me as he saw I was much affected and asked very kindly after you, and when I had last heard from you, and thanked me for sending my son over with his husband and gloves, which he had on. He was very much affected and wept, and so did many who heard him. They sung, poor dear soul, two of his (Cowper's) own hymns. The first was the 44th of the 3d book, the second was the 15th of the same book.

My Dear Sir, I now return you thanks for the kind present of my poor dear master's clothes. With a very little attention they have made me a very good suit of mourning. My wife returns you thanks for the gloves you was so kind as to send her, and for every favor your goodness is pleased to bestow upon us.

Please sir, when you write to her ladyship to give our duty to her, and beg thousand thanks for her goodness towards us. My good old mother in all appearance is going apace.

My Dear Sir, I beg pardon for taking up so much of your time.

But, believe me, to be sir, your ever dutiful and most humble servant,

SAMUEL ROBERTS.

THE CHRISTIAN'S DUTY TO HIMSELF.

The Christian's first duty is, to take care of his own heart, the passions must be subdued, its zeal aroused, its faith strengthened, its hope enlivened. To do this—

His heart must be examined.—He must narrowly watch his conduct and his feelings. He must regard self-examination as an imperative duty, to be frequently and faithfully performed. Seek a place of resort and explore the heart. Know thyself. No other knowledge is so important. You cannot be a useful, happy Christian without this knowledge.

Secret prayer is indispensable to personal holiness. Go to the closet. With great particularity enumerate those sins, which self-examination has revealed to you. Confess them humbly. Mourn over them sincerely. And as this intimate and confidential intercourse with your Maker, you will get purified from sin; you will get gold with an angel's armour; you will get your spirit imbued with holiness and with love, which will melt down opposition, and which will allure and win to Christ. If any member of a church is neglecting secret prayer, his heart is in a state which chills vital religion, which discourages inquiring seekers, which deadens the consciences of those who are already stupid in sin. There can be no life in religion, unless that life is animated by secret prayer. There can be no joy in religion, unless

In secret silence of the mind—

Your God, and there your heaven, you find.

There can be no successful effort in saving souls, unless the zeal of the heart be quickened and purified by secret prayer.

The Bible must be studied.—It is the food to duty. It is the stimulus to effort. To read it with aliveness and slumbering mind, answers not the purpose for which this volume was given. We must come to it with our intellectual energies. We must enter deeply into its meaning. We must imbibe thoroughly its spirit. As we read we must pause and ponder. When the doom of the finally impenitent is announced, we must meditate upon that doom till we feel its terror, till emotion floods the heart, till constrained to say, "Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people." When heaven is unfolded, though it must range that blissful world, till the heart glows and burns with anticipated joys. The precepts, the penalties, and the rewards which the Bible presents, must be made the subject of earnest attention, and of continued thought. Is there a member of a church who does not *study* his Bible? He is a soldier without armor. He is a useless member of the sacramental host. Friends, the day is far spent. Buckon on the Christian armour. Go forth to the Christian conflict.

MIRZA SHID ALI AND HENRY MARTYN.

Agi Ali, of Medin, came to Henry Mirza to discuss the first principles of the Christian religion. Mirza Said Ali came also, and the three sat down and spoke of the new birth and the way to eternal life through Jesus Christ.

The good missionary related to them his own religious history, how he had read the Bible, prayed for the forgiveness of his sins for the sake of Christ, and trusted in him for salvation. When he spoke of baptism and the gift of the Holy Ghost, Mirza Ali said "Can you assure me that the Spirit will be given me; if so I will be baptized immediately."

"Who am I," said Martyn, "that I should be surety; I bring you this message from God, that he who, despairing of himself, rests for righteousness on the Son of God, shall receive the Holy Ghost, and to this I can add my testimony, if that be worth any thing, that I have found the promise fulfilled in myself. But I would not dare to impose you now, you give so much evidence of an unhumbled heart."

"What!" said Mirza Ali, "would you have me *believe as a child?*"

"Yes," said Martyn.

"True," added the Mollo, "I think that is *the only way.*"

Mirza Said Ali departed, refusing to believe as a child.

What an incident have we here. It reminds us of the almost perfect parallel in the Gospel, where the Saviour of sinners himself declares, "Whosoever shall not receive the kingdom of God *as a little child*, shall in no wise enter therein."

We have seen wise men looking at the Saviour and though, like the wise men of the East, they seek diligently, they find him not. This Mirza Ali was a learned and ingenious man. Henry Martyn relates another conversation in which Mirza makes this remark: "The truth is, we are in a state of compound ignorance; ignorant yet ignorant of our ignorance." He was one of the world's philosophers: the very last men that ever get to heaven. There are not a few of them in Christian Churches: some of them in monthly Christian pulpits: and they are always *finding* for themselves and others some other way to heaven than this believing as a child. They despise this *evangelical* kind of faith, and prefer a system that humbles less the pride of the human heart. But they will miss of heaven, or Christ has died in vain.

This is the *only* way. So thought the Lord when he would bring the unbelieving Jews to the knowledge of the truth. So the Apostle of the Gentiles preached when the Greeks came with their philosophy to confound him. To the Jews it was a stumbling block and to the Greeks foolishness, but it is the wisdom of God, and the power of God, and you must believe it as a child or be damned.

This is your case. This is the truth from God to you, whoever you are in this lower world. Having broken the holy law of God, his curse hangs over you. Condemned already you are waiting the day of execution. A plan to save you from the death to which you are doomed has been proclaimed. It is very simple. It includes no more than this, that with sorrow for your sins you should trust in the atoning sacrifice of Christ as the only ground of salvation. You must believe this, just as a disobedient but penitent child believes his father when he offers terms of reconciliation. You decline to do—eternally to die. Christ has died that you might live. A simple fact, but your soul trembles on it. Take it as a child and you are safe. Try to be a moral man; reform your life and think of all the good you have done; look forward and think of all the good you mean to do; and you will prove a very moral man perhaps; you may get into the Church; you may be esteemed as a converted man; and you may, and probably will, die in your sins and sink to the deepest depth of despair.

"What! would you have me *believe as a child?*" precisely so, poor sinner. Whatever thy learning, thy wealth, thy character, thy promise, thy hope; believe as a child, or where Christ is you will never come.

"PRESS ON."

This is a speedy, brief, but full of importance, inlapsing the way as all victory. The mystery of Napoleon's career was this—under all difficulties and discouragements, "PRESS ON!" It solves the problem of all heroes—it is the rule by which to weigh rightly all wonderful successes and triumphs of leaders in fortune and genius. It should be the motto of all, old and young, high and low, fortunate and unfortunate, as called.

"PRESS ON!" Never despair; never be discouraged, however stormy the heavens, however dark the way; however great the difficulties, and repeated the failures, "PRESS ON!"

If fortune has played false with thee to-day, do thou play true for thyself to-morrow. If thy riches have taken wings and left thee, do not weep thy life away; but be up and doing, and retrieve the loss by new energies and action. If an unfortunate bargain has deranged thy business, do not fold thy arms, and give up all as lost; but stir thyself and work the more vigorously.

If those whom thou last trusted have betrayed thee, do not be discouraged, do not idly weep, but "PRESS ON!" find others; or, what is better, learn to live within thyself. Let the foolishness of yesterday make thee wise to-day. If thy affections have been poured out like water in the desert, do not sit down and perish of thirst, but press on—a beautiful oasis is before thee, and thou mayest reach it if thou will. If another has been false to thee, do not thou increase the evil by being false to thyself. Do not say the world hath lost all its poetry and beauty: 'tis not so; and even if it be so, make thine own poetry and beauty, by a brave, a true, and above all, a *religious life.*

Children's Friend.

A CONSCIENTIOUS BOY.

Mr. Ellis has a large, beautiful peach-tree in his garden. It was loaded with fruit, which was not quite ripe. His son William watched the peaches day after day, and longed for the time when he would be permitted to take his little ladder and gather some.

But, as yet he was expressly forbidden, even to shake the tree, by which means he might get a peach or two, that were riper than the rest.

A heavy wind had blown down a few of the peaches, and they lay, very invitingly, under the tree, one afternoon, as William was walking alone in the garden, and passed near them.

The temptation to take some of them was a strong one. My father told me, thought he to himself, not to pick any, not to shake the tree. I have done neither. Here are the peaches already on the ground. If I take one, shall I disobey my father?

William hesitated;—he knew not what to do. He thought, if he took some, he might say in excuse, Father, you never told me not to take any from the ground. I supposed they were about as good as ripe, or the wind would not have blown them down.

He thought again, however, and, although he was exceedingly fond of peaches, he determined not to touch them, without his father's knowledge and consent. He went and told his father how it was.

He was a conscientious Boy. He did what he thought was right, although, at first, he doubted a little about it, and might have made what many children would think quite a good excuse for doing differently.

He felt a great deal happier than he would have done had he taken the peaches. What would you have done, if you had been there, just as William was? Would you have been a *conscientious boy?*

DELAYS ARE DANGEROUS.

Good morning! uncle Isaac.

Good morning boys. Have you just come from school?

Yes, sir! sir! we have finished our writing books.

Really! boys, I think you have made good progress. Well! here is a copy, which, I remember, I had forty years ago, when I was one of the scholars to that old school-house on the hill:—

Delays are Dangerous.

I can tell you, my boys, there is a great deal of truth and wisdom in that line. You know the place where you have seen the sun rise when you go into water, in the Summer?

Well! twenty years ago, if you had been there alive, your could not have gone into water there. It was then all dry land; and for a great distance beyond it, too. It was quite a velvetty strip of land, and belonged to the town.

The people saw that the sea was wearing their land away, and how necessary it was for them to make an embankment.

There were some difficulties, however, in the way of doing this; still most of the inhabitants determined that it must and should be done; but the misfortune of it was, they could not agree to have it done at once.

The consequence was, that, before they decided on going to work immediately, every parcele of the whole strip of land was washed into the sea.

Now, boys, take a little advice from your old uncle Isaac. Whenever you have anything to do which requires immediate attention, determine to set about it, not next year, not next month, nor next week, nor next day after to-morrow, nor to-morrow—but to-day; —that is, set about it at once. Those who mean to do so, may hold up their hands!

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, acknowledges the receipt of the following contributions:

Legacy of James Young, Audubon, deceased, of Burlington, per hands of Goodhue & Co. $2000; Christmas offerings of St. Luke's ch., St. Louis, $15; S. S. do. $5; collection in St. Stephen's ch., Harrisburgh, Pa., per James Pearce, Esq. [part] $7; S. S. do. [part] $7 50; a friend to missions, $5; Christmas offerings of Emmanuel ch., Brooklyn, L. I., per [illegible], specially for Mission, $5; Christmas offerings of St. Matthias' ch., Bloomingdale, per Rev. M. Hutton, $15; Christmas offerings of Grace ch., Newark, N. J., $9 05; collection in St. Stephen's ch., Wilmington, Del., per Rev. Dr. Burroughs, $5; per Rev. F. L. Hawks [part], $21 50; offerings of Trinity ch., Wilmington, $9, received from sale of baskets received in previous years; St. George's ch., Hempstead, L. I., per Rev. E. D. Miltenberger, $20; St. Peter's ch., Carlisle, O., per Rev. A. Clark, rector, $20; St. John's ch., Georgetown, D. C., per Rev. Mr. Butler, sister on a visit to, $5; St. Savage, for African, $17; S. S. of St. Bartholomew's ch., N. Y., for support of Septimus Bartholomew, African, $20; Trinity ch., Shepherdstown, Va., for African, $11 18; Rev. C. W. Andrews, for African, $10; per Cyrus Beers, $ 50—$28 18; Emmanuel ch., Brooklyn, L. I., per Rev. K. Gaillard, rector, one half of Christmas collection, $17 32; for China in mem. $6—$23 32; St. Simmon's ch., Hurricane, Pa., one half, $9; Sunday school Christmas offerings, $7 87—$16 87; through Rev. George Burgess, from ladies of Christ ch., Hartford, for an African child at Cape Palmas, $20; communion alms of St. Matthew's ch., Jersey City, per Rev. Dr. Barry, for China, $10; Christmas offerings of S. S. of Grace ch., Newark, N. J., $3 07. Total, $1279 86.

J. SAYRE ROGERS,
Treasurer.

New York, Jan. 10, 1841.

THE LAW AND THE GOSPEL.

LECTURES ON THE LAW AND THE GOSPEL, by Rev. C. S. H. Tyng, D. D., 24 edition, revised by the author and enlarged. 300 pp. 12mo. Retail price 62½ cents, wholesale 50. Just published and for sale at the office of the Episcopal Recorder, No. 112 Pine st., by

STAVELY & McCALLA.

Dec. 2—tf.

POPULAR BOOKS.

H. HOOKER has the following among a large assortment of valuable books for sale low:—

Tyng's Lectures on the Law and Gospel, new edition —Germon by this Way, by Rev. John A. Clark, D. D. —the Young Disciple, a new edition, by the do.—the Pastor's Testimony, do. do. by do do.—Sermons and Sermons on the Sandwich Islands, by Jarves—Letters from Ireland, by Charlotte Elizabeth, 12mo.—Dy's Morning Exercises, for every day in the year—Jay's Evening Exercises, for the closet—the Prayer-book a Safe Guide, by Rev. A. Wilson, M. A.—Bishop Hobart's Clergyman's Companion, containing the occasional offices of the Protestant Episcopal Church, with prayers, &c.—the Believer, a Portrait of Instructions, by Rev. Hugh White—Mechanics on Prayer, by Rev. Hugh White, A. M.—Jodrell's Lives, by Charlotte Elizabeth, various sizes, &c.—Hugh the Lollard, by Krummacher, 18mo.—the Rise and Progress of Religion in the Soul, new edition—the Family of Bethmar, or Meditations on the eleventh chapter of the Gospel according to St. John, by L. Bonnet, translated from the French, 12mo.—Three, or the Alternative Power of the Cross—the Education of Mothers, or the Christian of Manhood for Women, by L. Anne Martin, a great work, translated from the French—Morning Watches, by Frederick A. Bennett.

Also, School and Miscellaneous Books of the latest editions at very low prices.

For sale by

H. HOOKER,
178 Chestnut st., opposite the Masonic Hall.

Jan 12.

PLANTING AND TRAINING OF THE CHURCHES.

IN Press and will shortly be published—the History of the Planting and Training in the Christian Churches of the Apostles—translated from the German of Dr. Augustus Neander, by J. E. Ryland. 1 vol. 8vo.

This Work will be in modern style—without edition by the History of the Christian Church during the first three centuries, by the same author.

JAMES M. CAMPBELL & CO.

Dec. 26 — 20 Chestnut st., up stairs.

BISHOP HOPKINS' SECOND LETTER.

THIS day published—A Second Letter to the Bishop, Clergy and Laity of the Church—on "Are Novelties Always Dangerous?" The Letter treats of the actual influence of denying the term Church to orthodox societies, &c. &c.

Neander's History of the Planting and Training of the Christian Church by the Apostles. Complete in 1 vol. The Lives of Peter Alexander VI. and Leo X. and Sir Thomas Browne, by Alexander Gordon, A. M.

Methodism in England, their influence and Responsibility, by Mrs. Ellis—author of the Wives of England, &c. &c.

Received and for sale by

H. HOOKER,
178 Chestnut st., opposite the Masonic Hall.

Jan. 26.

HOPKINS ON THE REFORMATION.

NOW PREPARING for the Press and will shortly be published—

THE ORIGIN, PRINCIPLES AND RESULTS OF THE PROTESTANT REFORMATION, a course of lectures delivered A. D. 1840 in St. Paul's Church, Burlington, Vermont, and published at their request, by request, in accordance therewith at Philadelphia, A. D. 1841, by the Right Rev. John Henry Hopkins, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Vermont.

JAS. M. CAMPBELL & CO.,
20 Chestnut st., up stairs.

Jan. 26

"SOMETHING VALUABLE AND BEAUTIFUL BEYOND DESCRIPTION."
A BOOK FOR EVERY BODY.

(Which may be obtained *transportationfree for that purpose* only 12½ cents per mail.

JUST published, the first number of HARPER'S ILLUSTRATION AND NEW PICTORIAL BIBLE.

The Great and Magnificent Work, will be embellished with SIXTEEN HUNDRED HISTORICAL ENGRAVINGS, exclusive of an initial letter to each chapter, by J. A. Adams, more than fourteen hundred of which are from original designs by J. G. Chapman. It will be printed from the stereotyped copy of the American Bible Society, and contain Marginal References, the Apocrypha, a Concordance, Chronological Tables, List of Proper Names, General Index, Table of Weights, Measures, &c. The large Frontispieces, Titles on the Old and New Testaments Family Record, Presentation Page, Historical Illustrations, and Initial Letters to the Chapters, Ornaments in Border, &c., will be from original designs, made expressly for this edition, by J. G. Chapman, Esq., of New York; in addition to which there will be numerous large engravings from designs by distinguished modern artists in France and England—for which a full index will be given in the last number.

☞ The great superiority of early proof impressions, from the engravings will induce to those who send their names early to the Agents, and take the work in numbers, the possession of it in the highest state of perfection. —One number will be issued every two weeks, and the Book will be completed in about 30 numbers, at 25 cents each.

Clergymen, members of Churches, &c., visiting the city, are invited to call and examine the specimen number.

☞ Persons in the country wishing a specimen number, can have one sent by enclosing 25 cts. For $1, five numbers will be sent, and so in the same proportion for the whole work.

☞ Orders must come post paid, or free, and be addressed to

G. B. ZIEBER & CO.,
No. 3 Ledger Buildings,
3d and Chestnut streets, Phila.,
Agents for HARPER'S PICTORIAL BIBLE.

Dec. 30.—3m.

NEW AND POPULAR BOOKS.

MEMOIR of Miss Sarah L. Taylor, or an Illustration of the work of the Holy Spirit, in awakening, influencing and sanctifying the heart, &c.

A Pedestrian Memorial, by Thomas Hartwell Horne, B. D.

A Voice from Antiquity, by D'Aubigne, Author of History of the Reformation.

The Young of the Church, by the same author.

The Foreign Home, by Charlotte Elizabeth.

Letters from Ireland, by do do.

The Bible Companion, new edition, revised by Dr. Tyng.

Also, a general assortment of Religious and Miscellaneous Books. Bibles, Prayer and Hymn books at the lowest prices, for sale by

JAS. K. SIMON.

Jan. 26. 121 South Fifth street Square.

NOW COMPLETE.

THE beautiful illustrated edition of the COMMON PRAYER, edited by Rev. F. M. Wainwright, D. D.

The Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of the Church of the United States of America. Together with the Psalter, or Psalms of David. 1 vol. 8vo., elegantly printed, and embellished with 661 engravings on wood, principally from designs by J. G. Chapman.—The volume is neatly bound, and ornamented with a splendid stamp representing the new Trinity Church in New York.

For sale by

H. HOOKER,
178 Chestnut st., opposite the Masonic Hall.

Jan. 26.

CHRISTIAN BIOGRAPHY.

THE Life of John Wycliffe, D. D.,—the Father of the English Reformation—with an Appendix, by Margaret Cox, author of "the Young Ladies Companion," "History of the Scriptures," "Wonders of the Deep," &c. &c. 1 vol. 18mo., 253 pages, neatly bound in muslin. Price, 62½ cts.

In the present age of Christianity, there is reason to fear that the youthful members of our Protestant communities, receiving their principles, as it were by inheritance, and with little personal effort, may become unmindful of their own great advantages, and lose much of the spirit and zeal which they would display, were left in the trials and conflicts of those, who were first instrumental in attracting to God's truth, or delivering their Church from the cruel bonds of Popery; simply because, never having undergone the same trials, they cannot fully appreciate the extent of that tyranny, or the character of their spiritual deliverers.

For these, and other reasons, it has been thought advisable by many distinguished divines and others, to commence, for the benefit of Families, Sunday-schools, and youthful readers generally,—a Series of Biographical Sketches,—of the most conspicuous actors in that great contest, which was for a long period carried on openly between the disciples of a corrupted, and of a purer form of Christianity. John Wycliffe being generally regarded by Protestants as the Father of the English Reformation, there is a manifest propriety in commencing this series of Christian Biographical Works, with his life.

For sale in Philadelphia, by Thomas, Cowperthwait & Co., H. Hooker, and R. S. H. George; in New York, by Swords, Stanford & Co., and Alexander V. Blake; St. Hubert's, New Haven, by James B. Dana, and Charles Simpson, Jr., and by the Publisher, Isaac N. Whitney, Columbus, Ohio. Jan. 20.

JUVENILE BOOKS FOR GIFTS.

EDWARD C. BIDDLE, No. 6 south Fifth st., has for sale a large assortment of standard and recent juvenile publications, amongst which are the following:—

By Jacob Abbot—The Rollo series, 13 vols.—the Lucy series, 4 vols.—the Jonas series, 4 vols.—Marco Paul's Travels, 3 vols.—Maryland.—Mr. Dunbar.

By Miss Sedgwick—Stories—Home—Live and Let Live—Love Token for Children—the Poor Rich Man and the Rich Poor Man.

By Miss Edgeworth—Rosamond—Frank—Harry and Lucy—Parents' Assistant.

By Robert Peltier—Helen of the Glen—Persecuted Family—Ralph Gemmel—the Moss Cousins' School Library, 12 vols.—the Aunt Kitty Stories, 5 vols.—Youth's Library for the Parlor, 6 vols.—Boys' and Girls' Annual—Boys and Girls' Magazine, 2 vols.—Youth's Historical Gallery, bound—Robinson Crusoe—Robinson Crusoe for the Young—Adventures of Hernando Cortez—Adventures of Capt. John Smith—Wonders of Nature—Wonders of Art—Naturalist's Rambles—Boys' Country Book—Scenes in Nature—Youth's Sisters' Books—Holiday Tales—Preserve and Succeed—Nancy Allen—Willy Rogers—Rogier's Stories about Farmer, and many others calculated to please and instruct little folks.

Dec. 30.

FIVE DISCOURSES AGAINST POPERY.

BY Thomas Secker, L. L. D., late Lord Archbishop of Canterbury. Second American edition. 1 vol. 18mo. Price 25 cts.

"Whoever wishes to see the errors and absurd pretensions of the Church of Rome exposed and refuted in a clear and masterly, but concise manner, and with candor and impartiality, should read the admirable little work of Archbishop Secker. It should indeed be in the hands of every Protestant. Plenty small, it will be found to contain far more sound and valuable matter, than is to be found in many larger and much more pretending volumes."

For sale in Philadelphia by R. S. H. George, H. Hooker, and J. Whetham & Son; in New York by Swords, Stanford & Co., and Alex. V. Blake; and in Boston by James B. Dow and Charles Simpson, Jr.—and by the Publisher, Isaac N. Whitney, Columbus, Ohio.

Jan. 12.

VALUABLE AGRICULTURAL WORKS.

JUST FOR CASH.

LECTURES on Agricultural Chemistry and Geology. By James F. W. Johnston, 2 vols. 12mo.—Gray's Botanical cut Book for Colleges, Schools, and Private Students. Illustrated with numerous engravings.

Gardening for Ladies: and Companion to the Flower Garden. By Mrs. Loudon. Edited by A. J. Downing.

The Theory of Horticulture; or an attempt to explain the Principal operations of Gardening. By John Loudon; edited by A. J. Downing and A. Gray.

Nursery on Agricultural Chemistry; intended for the use of the Practical Farmer.—Fessenden's New American Gardener.—Complete Farmer.—New American Orchardist.—Received and for sale by

BARRINGTON & HASWELL.

Oct. 28. 293 Market street.

NOTICE.—All persons having received vignette certificates from Cyrene Clark, for subscription to the Illustrated Book of Common Prayer, are requested to send them without delay to H. W. Hewet, publisher, post paid, and the work will be sent to them.

H. W. HEWET,
No. 291 Broadway, New York.

Jan. 6—3t

SCHOOL FOR YOUNG LADIES,
PHILADELPHIA.

THE REV. C. J. GOOD, late Professor of Ancient Languages, in Washington College, Hartford, has opened his School for Young Ladies, in No. 25 South Thirteenth street, below Chestnut.

The Academical year of ten months is divided into sessions of five months each; commencement on the first September, and on the first of February.

TERMS.

For instruction in the elementary and higher branches of English, including Reading, Writing, Arithmetic, Mathematics, Rational Studies, Intellectual and Moral Philosophy, Logic, Rhetoric, &c.

To pupils under twelve years of age, per quarter, $11 25
To pupils under twelve years of age, " " 15 00
French, " " 5 00
" " 5 00
Use of Piano, " " 5 00
Fuel, Pens and Ink, " " 1 00

Text books furnished (if desired) at the usual expense. Payable quarterly.

A few pupils will be received into the family.

Board, Washing, and Tuition in Latin, and the usual branches of an English education, $240 per term of five months. Payable in advance.

Dec. 25.—tf.

GOTHIC ECCLESIASTICAL FURNITURE, designed and executed by J. HARE OTTON, Carver and Cabinetmaker, Gloucester-st., Boston.

Confessionals, Gloucester-st., Boston.

Gothic ornaments, Cap ends, and select entablatures, carved in the various ecclesiastical styles, and Gothic or Reversed. Patterns for fret cuttings, gates, railings and shrubbery &c. &c.

☞ See advertisement in McElroy's Directory.

Oct. 14—3m.

NEW JUVENILE BOOKS.

THE Boys' and Girls' Annual, a Christmas and New Year's Present for 1841.

Youth's Keepsake, a Christmas and New Year's Gift for Young People.

The Annualette.

The Saint Nicholas Gift.

The Child's Gem, by Mrs. Gilman.

The Little Gift for 1841, by Mrs. Gilman, &c. &c.

With a great variety of New Books suitable for holiday presents.

For sale by

PERKINS & PURVES,
No. 134 Chestnut st.

Dec. 9—2t

MEMOIR OF BISHOP MOORE.

RECENTLY published by the subscribers, at the office of the Episcopal Recorder, No. 112 Pine st., a Memoir of the RT. REV. RICHARD CHANNING MOORE, D. D., late Bishop of Rhode Island, with an engraved likeness—Bishop of Rhode Island, with an engraved likeness—octavo, 360 pages—price $2 25. Also, The Prayers of the Church, a connected series of Reflections on the Lessons—price 75 cts. A liberal discount will be made to Booksellers.

STAVELY & McCALLA.

Dec. 2—tf.

JUNKIN ON THE PROPHECIES.

IN Press and will shortly be published—the Little Stone and the Great Image—or Lectures on the Prophecies, symbol and in Nebuchadnezzar's vision of the Golden Headed Monster, by the Rev. George Junkin, D. D., President of Miami University, Oxford, Ohio.

JAMES M. CAMPBELL & CO.,
20 Chestnut st., up stairs.

Dec. 26—tf.

THE BOOK OF COMMON PRAYER. Diamond Prayer-book. Splendid miniature edition.

This is the smallest and most beautiful edition of the Book of Common Prayer published in the United States. Containing four fine steel engravings.

For sale by

HENRY F. ANNERS,
No. 208 Market street, above Sixth, south side.

Jan. 12—tf.

MAGIC LANTERNS.

THE subscribers are constantly prepared to furnish to Clergymen and Sabbath-school teachers, and others, Magic Lanterns of the most approved construction, with sliders, suitable for Sabbath and other schools. The lanterns and sliders will be sold separately or together, as required, at the lowest prices for cash, and carefully packed in a box. Lanterns for the Hydro Oxygen light, with all the apparatus for generating the gas, suitable for Academies and Seminaries. Astronomical sliders in sets and single views. Moveable Astronomical sliders in sets, with each slider to revolve by rack motion, packed in a box. Scripture sliders in sets of twelve, neatly packed in a box. Scripture do. single views affording the most complete assortment of subjects ever yet offered for sale. Natural History sliders, single and in sets. Temperance do. & do. do. Humorous moveable sliders in almost an endless variety. Telescopes, Microscopes, Lenses, &c., suitable for Seminaries and Academies.

For sale wholesale and retail by

McALLISTER & CO.,
48 Chestnut st., Phila.

Dec. 26—3m.

STANDARD WORKS.—Published by BARRINGTON & HASWELL, 293 Market Street, Philadelphia.

Matthew Henry's Exposition of the Old and New Testament, 6 vols. sheep, or half calf.—The Pentateuch of Moses; translated and diligently compared with the original text and former translations. Allowed by the authority of the General Assembly of the Kirk of Scotland, and appointed to be sung in Congregations and Families. A neat pocket volume.—Wilson's Greek Testament. 12 mo. Printed in clear and distinct characters. Being extensively used as a school book.—Le Brun's edition of Telemaque, carefully revised and corrected from the Stereotype edition of Didot of Paris.—Keene's Elements of Criticism. Abridged for the use of Schools.—Old and New Testaments super-royal, Sun large type, various styles of binding, price from one to eight dollars. This edition of the Bible is universally acknowledged to be one of the best made books published. The type is as large, if not larger, than that of most of the quarto, and the book portable and convenient to handle.

☞ A large assortment of Bibles and Prayer Books constantly on hand, for sale low.

Dec. 19—tf.

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